

ENCHIRIDION.

Containing
INSTITUTIONS,

DIVINE. { Contemplative.
MORAL { Practical.
Ethical.
Oeconomical.
Political.

Written By
FRA. QUARLES.

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at Warfbr.

s/b

To the glorious Object of our ex-
pectation, **CHARLES** Prince
of **WALES**.

Sir.

When Subjects bring Presents to
their Princes, 'tis not because
their Prince wants them, but that
Subjects wants better wayes to express
the bounty of their unknown affections;
I know Your Highness wants not the best
means that all the World affords, to
ground and perfect You in all those
Princeely Qualities, which befits the
hopeful Son of such a Royal Father; yet
the boldness of my zeal is such, that no-
thing can call back mine Arms, or stay
the progress of my Quill, whose emulous
desire comes short of none in the expres-
sions of most loyal and unfeinged affection.
To which end, I have presum'd to conse-
crate these few lines to your illustrious
Name, as Rudiments to ripen (and
they will ripen) with Your growing youth,

The Epistle Dedicatory.

if they but feel the Sunshine of your grā-
cious eye. My service in this Subject
were much too early for your Princely
view, did not your apprehension as much
transcend the greeness of your years; the
forwardness of whose spring thrusts forth
these hasty leaves. Your Highness is the
expectation of the present Age, and the
point of future hopes: and cursed be he
that both with pen and prayers, shall not
be studious to advantage such a high-
priz'd Blessing: live long our Prince:
and when your Royal Father shall con-
vert his Regal Diadem into a Crown of
Glory, inherit his Vertues with his
Throne, and prove another Phenix
to succeeding generations: So

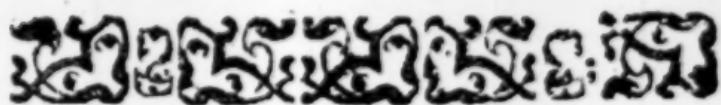
Prayed for, and Prophesied,

By,

Your Highness most Royal,

and most humble Servant,

B R A. QUARLES



TO The Reader.

ALL Rules are not calculated for the Meridian of every State. If all Bodies had the same Constitution ; or all Constitutions the same Alterations ; and all Alterations the same Times, the Emperick were the best Physician. If all States had the same Tempers and Distempers, and both the same Conservatives, and both the same Cures, Examples were the best directions and Rules digested from those examples, were even almost infallible. The Subject of Policy is Civil Government ; the Subject of that Government is Men ; the variableness of those men disabsolutes all Rules, and limits all Examples. Expect not therefore, in these, or any of the like nature, such impregnable Generals, that no exceptions can shake. The very discipline of the Church establish'd and confirm'd by the infallible choice, is not tyed to all Times, or to all Places. What we here present you with,

The Epistle to the Reader.

with, as they are no *Rocks* to build perpetuity upon, so they are not *Rocks* to split *Eleise* upon ; It is less danger to rely upon them than to neglect them ; nor let any think (in these Pamphleting Dayes, and Audacious Times of unlicenc'd *Pasquels*) I secretly reflect upon Particulars, or look through a Mask upon the passage of these distempered Times ; far be it off from my Intention, or your Imaginations : My true Ambition is to present these few *Political Observations* to the tender youth of my Thrice Hopeful Prince, which like an Introduction, may lead Him to the Civil Happiness of more Refined Dayes, and Ripe Him in the Glorious Vertues of his Renowned Father, when Heaven, and the Succeeding Age, shall stile Him with the Name of **C H A R L E S** the Second.

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Enchiridion.





Enchiridion.

Cent. I.

CHAP. I.

Piety and Policy, are like *Martha* and *Mary*, Sisters: *Martha* fails, if *Mary* help not; and *Mary* suffers if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: 'Where Piety and Policy go hand in hand, there War shall be just and Peace houourable.'

CHAP. II.

Let not civil discords in a foreign Kingdom, encourage thee to make invasion. They that are factious

fatious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common enemy: Those whom civil commotions set at variance, foreign Hostility reconciles. Men rather affect the possession of an inconvenient good, than the possibility of an uncertain better.

C H A P. III.

IF thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive that new favours can cancel old injuries: No Conqueror sits secure upon his new got Throne; so long as they subsist in power, that were dispoil'd of their possessions by his Conquests.

C H A P. IV.

Let no price nor promise of Honour bribe thee to take part with the enemy of thy natural Prince:
Assure

Assure thy self whoever wins, thou art lost: if thy Prince prevail, thou art proclaimed a Rebel, and branded for death; if the enemy prosper thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason hate the Traitor.

C H A P. V.

IF thy strength of parts hath rais'd thee to eminent place in the common wealth, take heed thou sit sure: if not, thy fall will be the greater: as worth is fit matter for glory; so glory is a fair mark for envy. By how much the more thy advancement was thought the reward of desert; by so much thy fall will administer matter for disdain: It is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be deprest as dangerous.

C H A P.

C H A P. VI.

IT is the duty of a Statesman, specially in a free State, to hold the Common-wealth to her first frame of Government, from which the more it swerves, the more it declines: which being declin'd, is not commonly reduc'd without that extremity, the danger whereof, rather ruines than rectifies. Fundamental alterations, bring inevitable Perils.

C H A P. VII.

There be three sorts of Government; Monarchical, Aristocratical, Democratical; and they are apt to fall three severall wayes into ruine: The first by Tyranny; the second by Ambition; the last by Tumult. A Common-wealth grounded upon any one of these, is not of long continuances; but wisely mingled, each guard the other, and make that Government exact.

C H A P.

C H A P. VIII.

Let not the proceedings of a Captain, though never so commendable, be confin'd to all times: as these alter, so must they: If these vary and not they, ruine is at hand: he least fails in his design, that meets Time in its own way: and he that observes not the alterations of the times, shall seldom be victorious but by chance: but he that cannot alter his course according to the alterations of the times shall never be a Conquerour: He is a wise Commander; and only he, that can discover the chance of Times, and changes his proceedings according to the times.

C H A P. IX.

If thou desire to make war with a Prince, with whom thou hast formerly ratified a league; affail some ally of his, rather than himself: if he resent it, and come, or send in aid, thou hast a fair Gale to

to thy desires: if not, his infidelity in not assisting his ally, will be discovered: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

CHAP. X.

BEFORE thou undertake a War, let thine eye number thy forces, and let thy judgment weigh them: if thou hast a rich Enemy, no matter how poor thy Souldiers be, if courageous and faithful: trust not too much the power of thy treasure, for it will deceive thee, being more apt to expose thee for a prey than to defend thee: Gold is not able to find good Souldiers; but good Souldiers are able to find out Gold.

CHAP. XI.

IF the Territories of thy equal enemy are situated far South from thee, the advantage is thine, whether he make offensive or defensive war; if North the advantage is his:

his : Cold is less tollerable than Heat : This is a friend to nature, than enemy.

CHAP. XII.

IT is not only uncivil, but dangerous for Souldiers, by reproachful words, to throw disgrace upon the Enemy. Base terms are Bellows to a flaking Fury, and Goads to quicken up revenge in a fleeing Fo: He that objects Cowardise against a failing enemy, adds spirit to him, to disprove the aspersion, at his own cost : it is therefore the part of a wise Souldier to refrain it ; or of a wise Commander to punish it.

CHAP. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to some loss) than seek for satisfaction by the Sword, lest while they two weaken themselves by mutual blows, a third decide the controversy to both their Ruins.

Ruines. When the Frog and the Mouse could not take up the quarrel, the Kite was Umpire.

C H A P. XIV.

Let that Common-wealth which desires to flourish, be very strict both in her punishments, and rewards, according to the merits of the Subject, and offence of the Delinquent: let the Service of the Deserter be rewarded, lest thou discourage Worth: and let the crime of the offender be punish'd lest thou encourage Vice: the neglect of the one weakens a Common-wealth, the omission of both ruines it.

C H A P. XV.

IT is wisdom for him that sits at the Helm of a settled State, to demean himself towards his Subjects at all times so, that upon any evil accident, they may be ready to serve his occasion: he that is only gracious at the approach of a danger will

will be in danger, when he expects deliverance.

C H A P. XV I.

IN all designs which require not sudden execution, take mature deliberation, and weigh the conveniences, with the inconveniences, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himself Master of his desires, layes himself open to his own Ruine, and makes himself prisoner to his own tongue.

C H A P. XVII.

Liberality in a Prince is no Virtue, when maintained at the Subjects unwilling Cost. It is less reproach by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

C H A P. XVIII.

IT is the excellent property of a good and wise Prince, to use

Wat as he doth Pay sick, carefully, unwillingly, and feebly; either to prevent approaching dangers, or to correct a present malice, or to recover a former los. He that declines Pay sick shal be accosted with the danger, or weakened with the disease, is bold too long, and wise too late. That peace is too precise, that limits the iustice of a War to a Sword drawn, or a Bow given.

C H A P. XIX.

Let a Prince that would beware of conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, than of those whom his pleasure hath discontented: These want means to execute their pleasures; but they have means at pleasure to execute their desires: Ambition to Rule, is more vehement than Malice to revenge.

C H A P.

CHAP. XX.

BEfore thou undertake a War, cast an impartial eye upon the Cause: If it be just, prepare thy Army; and let them all know, they fight for God and thee: It adds fire to the spirit of a Souldier, to be assured that he shall either prosper in a fair War, or perish in a just cause.

CHAP. XXI.

IF thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring State. If She make Alliance with the contribution of Money, it is an evident sign of weakness: If with her valour, or repute of forces; it manifesteth a native strength: It is an infallible sign of power, to sell friendship, and of weakness to buy it: That which is bought with Gold, will hardly be maintained with Steel.

CHAP. XXII.

IN the calms of peace it is most requisite for a Prince, to prepare against the storms of War, both Theoretically in reading Heroick Histories; and Practically, in maintaining Martial discipline: above all things, let him avoid idleness, as the bane of Honour; which in peace, indisposes the Body, and in war, effeminate the Soul: He that would be in war victorious, must be in peace laborious.

CHAP. XXIII.

IF thy two neighbouring princes fall out, shew thy self, either a true Friend, or a fair Enemy; it is indiscretion to adhere to him whom thou hast least cause to fear, if he vanquish: *Neutralit*y is dangerous, whereby thou becomest a necessary prey to the Conquerour.

CHAP. XXIV.

IT is a great argument of a Princes wisdom, not only to chuse, but also

also to prefer wise Counsellours : and such are they, that seek less their own advantages than his, whom wise Princes ought to reward, lest they become their own carvers; and so, of good Servants, turn bad Masters.

C H A P. xXV.

IT much conduces to the dishonour of a King, and the ill fare of his Kingdom, to multiply Nobility, in an over-proportion to the common people: cheap Honour darkens Majesty ; and a numerous Nobility, brings a State to necessity.

C H A P. xXVI.

IT is very dangerous to try experiments in a State, unless extreme necessity be urgent, or popular utility be palpable : It is better for a State to connive a while at an inconvenience, than too suddenly to rush upon a Reformation.

C H A P. XXVII.

IF a valiant Prince be succeeded by a weak Successour, he may for a while, maintain a happy State, by the remaining virtue of his glorious predecessor: But if his life be long, or dying he be succeeded by one less valiant than the first; the Kingdome is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son: When *Alexander* succeeded *Philip*, the world was too little for the Conqueror.

C H A P. XXVIII.

IT is very dangerous for a Prince or Republick, to make continual practise of cruel exactation: For where the subject stands in sense, or expectation of evil, he is apt to provide for his safety, either from the evil he feels, or from the danger he fears; and growing bold in conspiracy, makes Faction; which Faction

ction is the Mother of Ruine.

C H A P. XXIX.

BBe careful to consider the good, or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evil, provide against it: As there is nothing more terrible than a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury) which if a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by flight, or agreement.

C H A P. XXX.

THat Prince who stands in fear more of his own people, than strangers, ought to build Fortress's in his Land: But he that is more afraid of strangers than his own pe-

ple, shall build them more secure in the affections of his Subjects.

CHAP. XXXI.

Carry a watchful eye upon dangers before they come to ripeness, and when they are ripe, let loose a speedy hand: He that expects them too long, or meets them too soon, gives advantage to the evil: Commit their beginnings to *Argus* his hundred eyes, and their ends to *Briareus* his hundred hands, and thou art safe.

CHAP. XXXII.

Fall the difficulties in a State, the Temper of a true Government most felicities and perpetuates it: too sudden alterations dis temper it. Had *Nero* turned his Kingdome as he did his Harp, his Harmony had been more honourable, and his reign more prosperous.

Chap.

C H A P. XXXIII.

IFA prince, fearing to be assaile'd by a forreign Enemy, hath a well arm'd people, well address'd for War, let him stay at home, and expect him there: but if his subiects be unarm'd, or his Kingdom unacquainted with the stroak of War, let him meet the enemy in his Quarters. The farther he keeps the war from his own home, the less danger. The seat of war is alwayes miserable.

C H A P. XXXIV.

IT is a necessary wisdom for a prince to grow in strength, as he encreases in Dominions: it is no less virtue to keep, than to get: Conquests not having power an swerable to their greatness, invite new Conquerours to the ruine of the old.

CHAP. XXXV.

IT is great prudence in Statesmen, to discover an inconvenience in the birth ; which, so discovered, is easie to be suppress'd : But if it ripen into a custom, the sudden remedy thereof, is often worse than the disease : in such a case, it is better to temporize a little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

CHAP. XXXVI.

IF thou hast conquer'd a Land, whose Laws and Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body : but if the Laws and Language differ, it is difficult to maintain thy Conquests.

quest ; which that thou may'st the easier do, observe three things: First, to live there in person, (or rather send Colonies :) Secondly, to assist the weak inhabitants, and weaken the mighty : Thirdly to admit no powerful Forreigner to reside there : Remember *Lewis* the thirteenth of *France*: how suddenly he took *Milan*, and how soon he lost it.

CHA P. XXXVII.

IT is a gracious wisdom in a Prince in Civil Commotions, rather to use *Phlebotomy*; & better to breah the distemper by a wise delay, than to borreet it with too rash an Onset: It is more honourable, by a slow preparation to declare himself a gracious Father, than by a hasty War to appear a furious Enemy.

CHAP.

C H A P. XXXVIII.

IT is wisdom in a Prince in fair weather to provide for Tempests: he that so much relies upon his peoples faith, to neglect his own preparation, discovers more confidence than wisdom: he that ventures to fall from above, with hopes to be catcht below, may be dead ere he come to ground.

C H A P. XXXIX.

HE that would reform an intent State in a free Ci y, buyes convenience with a great danger: To work this Reformation with the less mischeif, let such a one keep the shadows of their ancient Cu-stoms, though in substance they be new: Let him take heed when he alters the natures of things, they bear at least the ancient names. The Com-

Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

CHAP. XL.

Upon any difference between Foreign States, it is neither safe nor honourable for a Prince, either to buy his peace, or to take it up at interest: he that hath not a sword to command it, shall either want it, or want honour with it.

CHAP. XLI.

IT is very requisite for a Prince, not only to weigh his designs in the flower, but likewise in the fruit: He is an unthrift of his honour that enterprizes a design, the falling wherein may bring him more disgrace, than the success can gain him honour.

Chap.

CHAP. XLII.

IT is much conduicible to the happiness of a Prince, and the security of his State, to gain the hearts of his Subjects: For, that love, or fear, which is in fear for love: it is a wild Government which gains such a tyre upon the Subject, that he either cannot hurt, or will not: But that Government is best and most sure, which the Subject joyes in his obedience.

CHAP. XLIII.

LET every Soldier Akin his mind with hopes and put on courage: Whatso ver disaster falls, let not his heart sink. The passage of Providence lies through many crooked ways: A despairing heart is the true Propriet of approaching evil: his actions may weave the webs of Fortune, but not break them.

CHAP.

CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power, or State-employment from the malicious scandals of the giddy headed multitude, and to punish it with great severity: Scandal breeds hatred; hatred begets division, division makes faction, and faction brings ruin.

CHAP. XLV.

THE strongest Castles a Prince can build, to secure him from Domestick Comotions, or Foreign Invasions, is in the hearts of his Subjects: and the means to gain that strength is, in all his actions to appear for the publick good, studious to contrive, and resolute to perform.

CHAP.

CHAP. XLVI.

A Kingdome is a great building, whose two main supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master, to keep those pillars in their first posture, irremovable: if either fail, it is wisdom rather to repair it, than remove it; he that pulls down the old, to set up a new, may draw the Roof upon his head, and ruine the foundation.

CHAP. XLVII.

IT is necessary wisdom in a prince to encourage in his Kingdom, *Manufacture*; *Merchandise*, *Arts*, and *Arms*: In *Manufacture* lye the Vital-Spirits of the Body politick: In *Merchandise*, the Spirits Natural In *Arts* and *Arms*, the animal. If either of these languish, the Body droops:

droops: As these flourish the body flourishes.

CHAP. XLVIII

TRUE Religion is a Setler in a State, rather than a Sickler; while she confirms an establish'd Government, she moves in her own Spheare: but when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard: When she keeps the Keys, she sends showers of Milk: but when she draws the Sword, she sails in Seas of blood: Labour therefore to settle Religion in the Church; and Religion shall settle peace in thy Land.

CHAP. XLIX.

IF thou entertain any Forreign Souldiers into thine Army, let them bear thy Colours & be at thy pay, lest they interest their own Prince:

Prince: Auxillary Soldiers are the most dangerous: a Foreign Prince needs no greater invitation to seize upon thy City, than when he is required to defend it.

CHAP. L.

BE cautious in undertaking a design, upon the report of those that are banished their Country, lest thou come off with shame, or lesser both. Their end expects advantages from thy actions, whose miseries lay hold of all opportunities, and seek to be redrest by thy ruine.

CHAP. LI.

IF thou endeavourst to make a Republick in a Nation where the Gentry abounds, thou shalt hardly prosper in that design: and if thou would'st erect a principality in a Land, where there is much equality

quality of people, thou shalt not easily effe it. The way to bring the first to pass, is to weaken the Gentry: the means to effe the last, is to advance & strengthen ambitious and turbulent spirits so that being placed in the midst of them; their forces may maintain thy power; and thy labour may preserve their ambition: otherwise there shall be neither proportion nor continuance

C H A P. LII.

IT is more excellent for a Prince to have a provident Eye for the Preventing future mischiefs, than to have a potent arm for suppressing present evils: Mischiefs in a State are like Hectique Feavours in a body: In the beginning hard to be known, but easie to be cured, but let it alone a while it becoms more easie to be known, but more hard to be cured.

C H A P

C H A P. LIII.

IF a Kingdom be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility, is weak of power, if not strengthened by the Commons: then is danger, when the Commonalty trouble the water, and the Nobility step in.

C H A P. LIV.

It is very requisite for a prince to have an eye that the Clergy be elected, and come in, either by collation from him, or particular patrons, and not by the people; and their power hold dependance upon home, and not forreign Authority: It is dangerous in a Kingdom, where the *Croisiers* receive not their power from a Regal Sword.

Chap.

C H A P. LV.

IT is a perilous weakness in a State to be slow of resolution in the time of War: to be irresolute in determinations is both the sign, and the ruine of a weak State: Such affairs attend not time: Let the wise Statesman therefore abhor delay, and resolve rather what to do, than advise what to say: Slow deliberations are Symptoms either of a faint courage, or weak Forces, or false hearts.

C H A P. LVI.

IF a Conquerour hath subdued a Country, or a City abounding with pleasures, let him be very circumspect to keep himself, and his Soul diuers temperate. Pleasures bring effeminacy; and effeminacy fore-tells ruine: Such conquests, without blood, or sweat, sufficiently do revenge themselves upon their intemperate Conquerours.

Chap

CHAP. LVII.

IT is an intallible sign of approaching ruine in a Republick, when Religion is neglected, and her establish'd Ceremonies interrupted: Let therefore that Prince that would be present, be pious and that he may punish looseness in the better sort be religious. The joy of Religion descends upon the peace of State.

CHAP. LVIII.

LEAVE Prince that desires full Sovereignty, to temper the greatness of his parent a Nobility: a great and present Nobility quickens the people, but presses their Fortunes: It drives Majesty to a Monarch, but diminishes his power.

CHAP. L X.

IT is dangerous for a Prince to use ambitious Natures, but upon necessity,

cessfully, either for the War, or to be
Skreen to his Army, or to be In-
strument of his Country. The gentle-
lest greatest : The gentlest may
be the iels dangerous, when aliate
with rather cut, or open hand,
than noble, and in such a tem-
per, when than plentif. And al-
ways be sure to be armed them
with those that are as pond as
they.

CHAP. LX.

LE Princes be very circumspect
in the choice of their Counsell-
ours, choosing neither by the great-
ness of the beard, nor by the
smoothness of the face, let him be
wise, but not crafty : active, with-
out private ends : courageous wi-
thout malice : religious, wi hour fa-
ction : secret, without fraud : one
beuer read in his princes: business,
than his nature : and a Riddic ou-
ly to be read above.

CHAP.

CHAP. LXI.

IN a mixt Monarchy, if the *Hierarchy* grow too absolute, it is wisdom in a prince, rather to dress it, than suppress it: All alterations in a fundamental Government bring apparent dangers; but too sudden alteration threatens inevitable ruin. When *Aaron* made a moulten Calf, *Moses* altered not the Government, but reproved the Governour.

CHAP. LXII.

Before thou build a Fortress, consider to what end: if for resistance against the enemy, it is useless; a valiant Army is a living Fortress: If for suppressing the Subject, it is hurtful: it breeds jealousies, and jealousies beget hatred: If thou hast a strong Army to maintain it, it adds nothing to thy strength; if thy Army be weak, it conduces much to thy danger:

danger: The surest Fortress is the hands of thy Soldiers, and the safest Citadel is the hearts of thy Subjects.

CHAP. LXIII.

IT is a Princely Alchymic, out of a necessary War, to extract an honourable Peace; and more be-seeming the Majesty of a Prince, to thirst after Peace, than Conquest: Blessedness is promis'd to the Peacemaker; not to the Conqueror. It is a happy State, whose Prince hath a peaceful hand, and a martial heart, able both to use Peace, and to manage War.

CHAP. LXIV.

IT is a dishonourable thing for a Prince to run in debt for State service; but to pay it in the pardon of a Criminal Offence, is most dangerous. To cancel the faults of Subjects, with their deserts, is not only

C the

the Symptom of a disordered Com-
mon-wealth, but also of her ruine:

CHAP. LXV.

Let not a Commander be too forward to undertake a War, without the person of his Prince: It is a thankless employment, where mischeif attends upon the best success; and where (if a Conqueror) he shall be in danger, either through his own ambition, or his Princes suspition.

CHAP. LXVI.

IT is a great oversight in a Prince, for any respects, either actively, or passively, to make a forrain Kingdom strong. He that gives means to another to become powerful, weakens himself, and enables him to take the advantage of his own weakness.

CHAP.

CHAP. LXVII.

WHEN the humors of the people are stir'd by discontent, or popular grief, it is wisdom in a Prince to give them moderate liberty to evaporate: he that turns the humour back too hastily, maksthe wound bleed inwardly, and fills the body with malignity.

CHAP. LXVIII.

IF having levied an Army, thou findest thy self to be weak, either through the want of Men or Money; the longer thou delayest to fight, the greater thy inconvenience grows: If once thy Army falls asunder, thou certainly losest by thy delay: Where hazarding thy Fortunes betimes, thou hast the advantage of thy Men, and mayest by Fortune winne the day: It is lets dishonour

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to be overcome by force then by flight.

CHAP. LXIX.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Soldiers: Necessity of action takes away the fear of the & Aet, makes bold Resolution the favourite of Fortune.

CHAP. LXX.

Clemency & mildness is most proper for a Principality, but reservedness & severity for a Republic; but moderation in both excels in the one breeds contempt; in the other hatred: when to sharpen the first, and when to sweeten the last, let time and occasion direct thy judgment.

CHAP.

C H A P. LXXI.

IT is very requisite for a Prince that desires the continuance of Peace, in time of Peace to encourage, & respect his Commanders: when base Spirits find neglect to be the effect of quiet times, they devise all means to remove the cause, and by suggesting inducements to new Wars, disturb and unsettle the old Peace, buying private honour with publick danger.

C H A P. LXXII.

B^E not covetous for priority in advising thy Prince to a doubtful attempt, which concerns his State: if it prosper, the Glory must be his; if it fail, the dishonour will be thine: when the Spirit of a Prince is stopped in the discharge, it will recoil and wound the first adviser.

C H A P. LXXIII.

IF being the Commander of an Army, thou espiest a gross and manifest error in thine Enemy, look well to thy self, for treachery is not far off: He whom desire of victory bindes too much, is apt to stumble at his own ruine.

C H A P. LXXIV.

IT is the height of a provident Commander, not only to keep his own designes indiscovurable to his Enemy: but likewise to be studious to discover his: He that can best do the one, and nearest guess at the other, is the next step to a Conqueror. But he that falls in both, must either ascribe his overthrow to his own folly, or his Victory to the hand of Fortune.

C H A P.

C H A P. LXXV.

IF thou be ambitious of Honour, and yet fearful of the canker of honour, envy, so behave thy self, that opinion may be satisfied in this, that thou seekest Merit and not Fame; & that thou attribuest thy preferment rather to Providence than thy own Vertue: honour is a due debt to the deserter; and who ever envied the payment of a debt? a just advancement is a providential act; and whoever envied the act of providence?

C H A P. LXVI.

IT behoves a Prince to be very circumspect before he make a league: which being made, and then broke, it is the forfeiture of his honour: he that obtains a Kingdom with the rupture of his faith, hath gained the glory of a Conquest, but lost the honour of a Conqueror. C4 CHAP.

CHAP. LXXVII.

Let States that aim at greatness, beware lest new Gentry multiply too fast, or grow too glorious; where there's too great a disproportion betw'xt the Gentry and the common Subj: & the one grows insolent, the other slavish: When the body of the gentry grows too glorious for a Corset, there the heads of the vulgar wax too heavy for the Helmet.

CHAP. LXXVIII.

Upon the beleaguering of a City, let the Commander endeavour to take from the Defendants, all scruples which may invitethem to a necessity of defence: whom the fear of slavery necessitates to fight, the boldness of their resolution will disadvantage the assailants, and difficulte their design: Sence of necessity justifies the War; and they are hopeful in their

their Arms, who have no other hope but in their arms.

CHAP. LXXIX.

IT is good for States & Princes (if they use ambitious men for their advantage) so to order things, that they be still progressive, rather than retrograde: When ambitious men find an open passage, they are rather busie than dangerous; & if well watch'd in their proceedings, they will catch themselfs in their own snare, and prepare a way for their own destruction.

CHAP. LXXX.

OF all Recreation, Hunting is most proper to a commander; by the frequency whereof, he may be instructed in that necessary knowledg of situation, with pleasure; which, by earnest experience,

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would be dearly purchas'd. The Chase is a fair resemblance of a hopeful War, proposing to the pursuer a flying enemy.

CHAP. LXXXI.

Expect the Army of thy Enemy on plain and easie ground, and still avoid mountainous & rocky places, and strait passages, to the utmost of thy power: it is not safe to pitch any where, where thy forces cannot be brought together: he never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

IT matters not much whether in Government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: both in the one, and the other, there is both defect and

and dangers, if not corrected, and supported by the fair repute of some extraordinary endowments: No matter whether black or white, so the Steed be good.

C H A P. LXXXIII.

IT is the safe st-way in a Martial expedition, to commit the main charge to one: Companions in Command, beget confusions in the Camp: When two able Commanders are joyn'd in equal Commission, each is apt to think his own way best, and by mutual thwarting each other, both give opportunity to the enemy:

C H A P. LXXXIV.

IT is a high point of providence in a Prince to observe the popular Sects in their first rise, and with a severe hand, to nip them in the Bud: But being once full aged, it is wisdom not to oppose them with too strong

a hand; lest in suppressing one, there arise two: a soft current is soon stopped; but a strong stream resisted, breaks into many, or overwhelms all.

CHAP. LXXXV.

It makes very much to thy advantage to observe strictly the National virtues, and vices and humors of foreign Kingdoms, whereby the times past shall read useful Lectures to the times present: He that would see what shall be, let him consider what hath been.

CHAP. LXXXVI.

If, like *Manlius*, thou command stout & great things, be like *Manlius*, stout to execute great commands: It is a great blemish in Sovereignty, when the will roars, & the power whispers: If thou canst not execute as freely as thou command'st, command no more than what thou mayest as freely execute.

CHAP.

CHAP. LXXXVII.

IF one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of denial or delay; He that gives time to resolve, gives leisure to deny, and warning to prepare.

CHAP. LXXXVIII.

LET not thine Army at the first encounter be too prodigal in her assaults, but husband her strength for a dead lift: When the Enemy hath abated the fury of his first heat let him then feel thou hast reserved thy forces for the last blow; so shall the honour he hath gained by his valour increase the glory of thy victory: foregames, when they prove, are speediest; but after-games if wisely play'd, are surest. CHAP.

C H A P. LXXXIX.

IT is very requisite for a Prince to keep the Church alwayes in proportion to the State. If the Government of the one be *Monarchical*, and the other *Democratical*, they will agree like Metal joyned with Clay, but for a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*; but most happy in the continuance, where **God** commands both.

C H A P. XC.

Let not the covetousness of a Captain purloyn to his own use, or any way bereave his Soldiers of any profit due unto their service, either in their means, or spoyles: Such injuries (being quickened by their daily necessities) are never forgot: What Soldiers earn with the hazzard of their lives, (if no tenjoy'd) prophesies overthrow in the next Battel.

C H A P.

CHAP. CXI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince ; so shall he the better punish the vices of his degenerate Subjects ; so shall they truely prize vertue, and follow it, being exemplified in their Prince.

CHAP. CXII.

IT is the property of a wise Commander, to cast an eye rather upon Actions than upon Persons ; and rather to reward the merits of men, than to read the Letters of Ladies ; he that for favour, or reward, prefers a worthless Souldier, betrayes a Kingdom to advance a Traytor.

CHAP. XCIII.

WHERE Order and Fury are well acquainted, the War prospers,

prospers, and Souldiers end no less
men than they begun : Order is
quickned by fury, and fury is regu-
lated by Order: But where order is
wanting, Fury runs her own way,
and being an unthrift of its own
strength, failing in the first assault,
cravens; and such beginning more
than Men, end less than Women.

C H A P. X C I V.

IT is the quality of a wise Com-
mander, to make his Souldiers
confident of his wisdome, & their
own strength; If any danger be, to
conceal it; if manifest, to lessen it:
Let him possess his Army with the
justness of the War, & with a cer-
tainty of the Victory. A good cause
makes a stout heart, and a strong
arm. They that fear an over-
throw, are half conquered.

C H A P.

CHAP. XCV.

IT is requisite in a General, to mingle Love with the severity of his discipline: they that cannot be induced to fear for love, will never be enforced to love for fear: Love opens the heart, fear shuts it: that encourages, this compells; & Victory meets encouragement, but flees compulsion.

CHAP. XCVI.

IT is the part of a well advised State, never to entrust a weighty service, unto whom a noted injury, or dishonour hath been done; He can never be zealous in performance of service, the height of whose expectation, can rather recover a lost Name, than gain a fresh Honour.

CHAP. XCVII.

THree ways there be to begin a Repute, and gain Dignities in a Common-

Cent. i. *Enshiridion.*

Common-wealth. The first by the
virtue of glorious Parents, which
till thou degenerate too much,
may raise thee upon the wings of
Opinion. The second is by associ-
ating with those, whose actions are
known eminent. The third, by act-
ing some exploit, either publick or
private, which in thy hand hath
proved honourable. The two first
may miss, being founded on Op-
inion: the last seldom fail; being
grounded upon Evidence.

CHAP. X. VIII.

IF thou art called to the Dignity
of a Commander, dignifie thy
place by thy Commands: And that
thou mayest be the more perfect
in commanding others, practise
upon thy self. Remember thou art
a Servant to the Publick weal, and
therefore forget all private re-
spects, either of Kin, or Friend. Re-
member thou art a Champion for
a Kingdome, forget therefore all
private

Exhibitions. Cent. i.

private affections either of Love, or Hate. He that would do his Country right, must not be too sensible of a personal wrong.

CHAP. XCIX.

IT is the part of a wise Commander to read Books not so much as Men, nor Men so much as Nations. He that can discern the inclinations, conditions, and passions of a Kingdom, gains his Prince a great advantage both in Peace and War.

CHAP. C.

AND you most High and Mighty Princes of this lower World, who at this intricate and various game of War, vye Kingdoms, and win Crowns, and by the death of your renowned Subjects, gain the lives of your bold-hearted Enemies; know; there is a *Quo Warranto*, whereto you are to give account of your Eye-glorious actions, according to the righteous rules of sacred justice: How

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warrantable it is to rend Imperial
Crowns from off the Sovereign
heads of their too weak Possessors;
or to snatch Scepters from out the
conquered hand of Heavens an-
ointed Majesty, and by your vast
ambitions, still to enlarge your
large Dominions, with Kingdoms
ravish'd from their natural Princes,
judg you? O let your brave designs,
and well-weighed actions be as
just as ye are glorious; and consider,
that all your Wars, whose ends
are not to defend your own Pos-
sessions, or to recover your Dis-
possessions, are but princely Inju-
ries, which none but Heaven can
right. But where necessity strikes up
her hard Alarms, or wrong'd Re-
ligion beats her zealous March-
es, Go on, and prosper, and let both
Swords & Stratagems proclaim a
victory, whose nois'd renown may
fill the world with your eternal
Glory.

The End of the First CENTURY.

THE
DECADAE
ENCHRIDION

To the fair Branch of
growing Honour, and true
Vertue, Mrs *ELIZABETH*
USHER, only Daughter and
Heir apparent to the most
Reverend Father in God,
JAMES, Arch-Bishop of
Armagh, Lord Primate
of all *Ireland*,
His Grace.

SWEET LADY,

I Present Your fair bands with this
my Enchridion, to begin a new
Decade of our blis^t Accomp^t: if
it addes nothing to Your well-in-
structed Knowledg, it may bring
somewth to Your well-disp^led Re-
membrance:

The Epistle Dedicatory.

membrance : If either, I have my end,
and You my endeavour. The service
which I owe, and the affections which
I bear Your most incomparable Parents,
challenges the utmost of my ability ;
wherein if I could light You but the least
step towards the happiness You aim at,
how happy should I be ? Go forward in
the way which you have chosen ; where-
in if my band cannot lead You, my
Heart shall follow You ; and where the
weakness of my Power shews defect,
there the vigour of my will shall make
supply,

Who am Covetous
of Your happiness,
in both Kingdoms,
and Worlds,

F R A. QUARLES.



Enchiridion.

Cent. II.

CHAP. II.

A Promise is a child of the understanding and the will: the understanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murders the child. If it be begotten in the absence of the understanding, it is a bastard, but the child must be kept. If thou mistrust thy understanding, promise not: it is better to maintain a Bastard, than to murder a child.

CHAP.

C H A P. II.

CHarity is a naked Child, giving Honey to a Bee without wings: naked, because excuseless & simple; a Child, because tender & growing; giving honey, because hony is pleasant and comfortable; to a Bee, because a Bee is laborious and deserving; without wings, because helpless and wanting. If thou deniest to such, thou killest a bee; if thou givest to other than such, thou preservest a Drone.

C H A P. III.

Before thy undertaking of any design, weigh the glory of thy action with the danger of the attempt; if the glory outweigh the danger, 'tis cowardize to neglect it; if the danger exceed the glory, it is rashness to attempt it; if the balances stand po. z'd, let thy own Genius cast them.

C H A P.

CHAP. IV.

Wouldest thou know the lawfulness of the action which thou desirest to undertake? let thy devotion recommend it to divine blessing: if it be lawful thou shalt perceive thy heart encouraged by thy prayer: if unlawful thou shalt find thy prayer discouraged by thy heart. That action is not warrantable, which either blushes to beg a blessing, or having succeeded, dares not present thanks giving.

CHAP. V.

IF evil men speak good, or good men evil of thy conversation, examine all thy actions, and suspect thy self. But if evil men speak evil of thee, hold it as thy honour, and by way of thankfulness, love them but upon condition they continue to hate thee.

D

CHAP.

CHAP. VI.

IF thou hope to please all, thy hopes are vain ; if thou fear to displease some, thy fears are idle. The way to please thy self, is not to displease the best, and the way to displease the best, is to please the most : if thou canst fashion thy self to please all, thou shalt displease him that is *All in All*.

CHAP. VII.

IF thou neglectest thy love to thy neighbour, in vain thou professest thy love to God : for by thy love to God, the love to thy neighbour is begotten ; and by thy love to thy neighbour, thy love to God is i:urisht.

CHAP. VIII.

THY ignorance in unrevealed Mysteries is the mother of a saving faith ; and thy understanding

ing in revealed truths, is the Mother of a sacred knowledge: understand not therefore that thou **mayest** believe: but believ that thou **mayest** understand: Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. IX.

Pride is the Ape of Charity; in show, not much unlike, but somewhat fuller of action, in seeking the one, take heed thou light not upon the other: they are two *Parallels*: never but asunder: Charity feeds the poor, so does Pride: Charity builds an Hospital, so does Pride: in this they differ, Charity gives her glory to God, Pride takes her glory from man.

CHAP. X.

HAst thou lost thy money, and dost thou mourn? another lost

it before thou hadst it; be not trou-
bled: perchance if thou hadst not
lost it now, it had lost thee for e-
ver: think therefore what thou ra-
ther hast escaped than lost: perhaps
thou hadst not been so much thy
own, had thy mony been so lit-
tle thine.

CHAP. XI.

FLatter not thy self in thy faith
to God, if thou wantest Char-
ity for thy neighbour; and think
not thou hast charity for thy
neighbour if thou wantest faith
to God, where they are not
both together, they are both
wanting, they are both dead, if
once divided.

CHAP. XII.

BE not too slow in the break-
ing of a sinful Custome: a
quick courageous resolution is
better than a gradual deliberati-
on in such a Combate, he
is the bravest Souldier, that
layes

lays about him without fear or
wit. Wit pleads, fear disheartens ;
he that would kill *Hydra*, had bet-
ter strike off one neck than five
heads : fell the Tree, and the
Branches are soon cut off

C H A P. XIII.

BE careful rather of what thou
dost, then of what thou hast :
for what thou hast is none of thine,
and will leave thee at thy death,
or thou the pleasure of it, in thy
fickness. But what thou dost, is
thine, and will follow thee to thy
grave, and plead for thee, or a-
gainst thee, at thy resurrection.

C H A P. XIV.

IF thou enjoyest not the God
of love, thou canst not ob-
tain the love of God, neither
untill then canst thou enjoy a de-
sire to love God, nor relish
the love of God: Thy love to God
is nothing but a faint reflection

of Gods love to thee: till he please
to love thee, thy love can never
please him.

C H A P. XV.

Let not thy fancy be guided by
thine eye; nor let thy will be
governed by thy fancy: thine eye
may be deceived in her object, and
thy fancy may be deluded in her
subject: let thy understanding mo-
derate between thine eye and thy
fancy, and let thy judgment arbi-
trate between thy fancy and thy
will, so shall thy fancy apprehend
what is true: so shall thy will se-
lect what is good.

C H A P. XVI.

Endeavour to subdue as well
thy irascible, as thy concupi-
scible affections: To endure injur-
ies with a brave mind, is one half
of the conquest; and to abstain
from

from pleasing evils with a courageous spirit is the other. The sum of all humanity, and height of moral perfection, is *Bear* and *Forbear*.

CHAP. XVII.

IF thou desire not to be too poor, desire not to be too rich: He is rich, not that possesses much, but he that covets no more: and he is poor, not that enjoys little, but he that wants too much: The contented mind wants nothing which it hath not: the covetous mind wants not only what it hath not, but likewise what it hath.

CHAP. XVIII.

THE outward senses are the common Cincque-ports where every subject lands towards the understanding. The ear hears a confused noise, and presents it to the

Cent. 2. *Ensbiridion.*

common sense. The common sense distinguishes the several sounds, and conveys it to the fancy. The fancy wildly descants on it. The understanding (whose object is truth) apprehending it to be musick, commends it to the judgment: The judgment severally and joynly examines it and recommends it to the will: The will (whose object is good) approves it, or dislikes it; and the memory records it. And so in the other senses according to their subjects, observe this progress, and thou shalt easily find where the defect of every action lies.

CHAP. XIX.

THE way to subject all things to thy self, is to subject thy self to Reason: Thou shalt govern many, if reason govern thee: Would'st thou be crown'd the Monarch of a little world? command thy self.

CHAP.

C H A P. XX.

THough thou givest all thou hast for charity sake, and yet retainest a secret desire of keeping it for rhy own sake, thou rather leavest it than forsakest it. He that hath relinquish't all things, and not himself, hath forsaken nothing. He that sets not his heart on what he possesses, forsaketh all things, though he keep his possessions.

C H A P. XXI.

Search into thy self before thou accept the ceremony of honour: If thou art a Pallace, honour (like the Sun-beams) will make thee more glorious: If thou art a Dung-hill the Sun may shine upon thee, but not sweeten thee. Thy Prince may give honour, but not make thee honourable.

D 5 C H A P.

CHAP. XXII.

Every man is a King in his own Kingdom. If Reason command and passion obey, his Government speaks a good King: if thine inordinate affection rules, it shews a proud Rebel; which if thou destroy not, will depose thee. There is no mean between the death of a Rebel, and the life of a Prince.

CHAP. XXIII.

A Vow, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are made. The first is between God & man. The second between man and man. The third between man and his own soul. They all bind, if the object be lawful, to necessity of performance: if unlawful to the necessity of sin: they all take thee prisoner, if the object

object be lawful thy performance
hath redeem'd thee, if unlawful
blood and tears must ransome
thee.

CHAP. XXIV.

IF thou hast any business of con-
sequence in agitation, let thy
care be resonable, and seasonable.
Continual standing bent weakens
the Bow, too hasty drawing breaks
it. Put of thy cares with thy
cloaths, so shall thy rest strengthen
thy labour; and so shall thy la-
bour sweeten thy rest.

CHAP. XXV.

VHEN thy inordinate affe-
tions do flame towards
transitory happiness quench them
thus; think with thy self, if my
Prince should give me what ho-
nour he hath to bestow, or bestow
on me what wealth he hath to
give, it could not stay with me, be-
cause

cause it is transitory; nor I with it because I am mortal. Then revise thy affections, & weigh them with their object, and thou wilt either confess thy folly, or make a wiser choice.

C H A P. XXVI.

With three sorts of men enter no serious friendship: the ingrateful man; the multiloquious man, the coward: the first cannot prize thy favours; the second cannot keep thy counsel; the third dare not vindicate thy honour.

C H A P. XXVII.

If thou desire the time should not pass too fast, use not too much pastime: thy life in jollity blazes like a Tapor in the wind; the blast of honour wafts it, the heat of pleasure melts it: if thou labour in a painful calling, thou shalt be less

sene

sensible of the flux of Time, and
sweetlier satisfied at the time of
Death.

CHAP. XXVIII.

God is *Alpha* and *Omega*, in the
great world ; endeavour to
make him so in the little world :
make him thy Evening Epilogue,
and thy Morning Prologue : pra-
ctise to make him thy last thought
at night when thou sleepest ; & thy
first in the morning when thou a-
wakest : so shall thy fancy be san-
ctified in the night, and thy under-
standing rectified in the day ; so
shall thy rest be peaceful, thy la-
bours prosperous, thy life pious,
and thy death glorious.

CHAP. XXIX.

BEE very circumspect in the choi-
of thy company. In the society
of thine equals thou shalt enjoy
more

more pleasures in the society of thy superiors thou shalt finde more profit: to be the best in company, is the way to grow worse: The best means to grow better, is to be the worst there.

CHAP. XXX.

THink of God (especially in thy devotion) in the abstract, rather than the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd Subject; if thou think him great, thy bounded conceit is apt to cast him into a comprehensible figure: conceive him therefore}, a diffused goodness without quality, and represent him: an incomprehensible greatness without quantity.

CHAP. XXXI.

IF thou & true Religion be not as yet met, or met unknown; by these

these marks thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenents cross not the Book of Truth. Thirdly, it is a Religion that takes most from the creature, and gives most to the Creator: if such a one thou meet with, assure thy self it is the right, and therefore profess it in thy life, and protect it to thy death.

C H A P. XXXII.

Let another's passion be a lecture to thy reason, and let the Shipwreck of his understanding be a Sea-mark to thy passion: so shalt thou gain strength out of his weakness; safety out of his dangers; and raise thy self a building out of his ruines.

C H A P. XXXIII.

IN the height of thy prosperity expect aduersity, but feare it not; if it

it come not, thou art the more sweetly possest of the happiness thou hast, and the more strongly confirm'd; if it come, thou art the more gently dispossest of thy happiness thou hadst, and the more firmly prepared.

CHAP. XXXIV.

TO tremble at the sight of thy sin, makes thy faith the less apt to tremble: the Devils believe and tremble, because they tremble at what they believe; their belieif brings trembling; thy trembling brings belieif.

CHAP. XXXV.

Authology is the way to Theology: until thou seest thy self empty, thou wilt not desire to be filled; he can never truly relish the sweetness of Gods mercy, that never tasted the bitterness of his own misery.

CHAP.

CHAP. XXXVI.

IS any outward affliction fallen upon thee by a temporary loss? advise with thy self, whether it be recoverable or not: if it be use all such lawful and speedy means the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not secure with pains: he that carnally afflicts his foul for the loss of a transitory good, casts away the kernel because he hath lost the shell.

CHAP. XXXVII.

Natural anger glances into the breasts of wise men, but rests in the bosome of fools: in them it is infirmity; in these, a sin: there is a natural anger, and there is a spiritual anger; the common object of that, is the person, of this, his vice; Be angry, but sin

Cent. 2. Exhibidion.

sin not : he that is alwayes angry with his sin, shall seldom sin in his anger.

CHAP. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye npon the hand that sent it, and the other upon the sin that brought it ; if thou thankfully receive the message he that sent it will discharge the messenger.

CHAP. XXXIX.

ALL passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evil, there the least passion is too much: where indifferent there a little is enough.

CHAP. XL.

WHEN thou dost evil that good may come thereby, the

the evil is surely thine : if good should happen to ensue upon the evil which thou hast done ; the good proceeds from God ; if therefore thou do evil, thereby to occasionate good, thou layest a bad foundation for a good building ; and servest thy devil that God may serve thee : where the end of evil is good in the intention, there the end of that good is evil in the extension.

C H A P. XLI.

BE as far from desiring the popular love, as fearful to deserve the popular hate ; ruine dwells in both : the one will hug thee to death, the other will crush thee to destruction : to escape the first, be not ambitious ; to avoid the second, be not seditious.

C H A P. XLII.

WHEN thou seest misery in thy brothers face, let him see mercy

mercy in thine eye : the more the oyl of mercy is pour'd on him by thy pity, the more the oyl in thy Cruse shall be encreased by thy pity.

CHAP. XLIII.

Read not books alone, but men and amongst them chiefly thy self : if thou find any thing questionable there, use the Commentary of a severe friend, rather than the gloss of a sweet-lip'd flatterer : there is more profit in a distasteful truth, than deceitful sweetness.

CHAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yield a respect suitable to his quality: too great a reservation will expose thee to the sentence of Pride ; too easie access will

will condemn thee to the censure of folly: things too hardly endeavoured, discourage the seeker: too easily obtain'd disparage the thing sought for: too easily got, is lowly prized, and quickly lost.

C H A P. XIV.

W^Hen conveniency of time hath ripened your acquaintance, be cautious what thou sayest, & courteous in what thou dost: observe his inclination: if thou find him weight, make him thine own, and lodge him in a faithful bosome: be not rashly exceptionous, nor rudely familiar: the one will breed contention, the other contempt.

C H A P. XLVI.

W^Hen passion is grounded upon fancy, it is commonly but of short continuance: where the foundation

dation is unstable, there the building is not lasting: he that will be angry for any cause, will be angry for no cause; and when the understanding perceives the cause vain, then the judgment proclaims the effect void.

CHAP. XLVII.

IF thou desirest to purchase honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdom keep it; if oppression found it, let repentance restore it: if thy parents left it, let thy virtues deserve it: so shall thy honour be safer, better and cheaper.

CHAP. XLVIII.

SHIN is a *Basilisk*, whose eyes are full of venom, if the eye of thy soul see her first, it reflects her own poyson and kills her; if she see thy soul

foul unseen, or seen to late, with her poysone she kills it: since therefore thou canst not escape thy sin, let not thy sin escape thy observation.

C H A P. XLIX.

IF thou expect to rise by the means of him whom thy Fathers greatness rais'd from his service to court preferment, thou wilt be deceiv'd: for the more in esteem thou art, the more sensible is he of what he was, whose former servitude will be chronicled by thy advancement, and glory obscured by thy greatness: however he will conceive it a dead service, which may be interpreted by thee, as a merited reward, rather than a meritorious benefit.

C H A P. L.

TRUST not to the promise of a common swearer, for he that dare

dare sin against God, for neither profit nor pleasure, will trespass against thee for his own advantage. He that dare break the precepts of his father, will easily be perswaded to violate the promise unto his Brother.

CHAP. LI.

Let the greatest part of the news thou hearest be the least part of what thou believest least the greatest part of what thou believest be the least part of what is true. Where lies are are easily admitted, the Father of lies will not easily be excluded.

CHAP. LII.

Deliberate long before thou consecrate a Friend; & when thy impartial Judgment concludes him worthy of thy bosome, receive him joyfully, and entertain him

him wisely: impart thy secrets boldly, and mingle thy thoughts with his: he is thy very self; and use him so: if thou firmly think him faithful, thou makest him so.

CHAP. LIII.

AS there is no worldly gain, without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it; if thou art degraded from thy honour, thou art likewise freed from the stroak of envy; if sickness hath blurt'd thy beauty, it hath deliver'd thee from pride; set the allowance against the loss, and thou shalt find no loss greater he loses little or nothing, that respects himself.

CHAP. LIV.

IF thou desire to take the best advantage of thy self (especially in matters where the fancy is most im-

ploy'd keep temperate diet, use moderate exercise, observe seasonable, and set hours for rest; let the end of thy first sleep raise thee from thy repose: then hath thy body the best temper: then hath thy soul the least incumbrance: then no noise shall disturb thine ear; no object shall diver thine eye, then, if thy sprightly fancy transport thee not beyond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton bed, and there conclude thy self more fit to wear thy Mistress's favour, than *Appollis Bayes*.

CHAP. LV.

IF thou art rich, strive to command thy mony, lest she command thee: if thou know how to use her, she is thy Servant, if not, thou art her slave.

CHAP.

CHAP. LVI.

BRING thy daughter to a husband of her own Religion, and of no hereditary disease: let his wisdom outweigh his wealth: let his parentage excel his person, and let his years exceed hers; let thy prayers recommend the rest to providence: if he prove thou hast found a Son, if not, thou hast lost a Daughter.

CHAP. LVII.

SO use prosperity, that adversity may not abuse thee: if in the one Security admits no fears; in the other, Despair will afford no hopes: he than in prosperity can foretel a danger, can in adversity foresee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou hast just cause to doubt thy faith: & if thy doubts have no hope, thou

E 2 hast

hast just reason to fear despair; when therefore thy doubts shall exercise thy faith, keep thy hopes firm to qualifie thy doubts: so shall thy faith be secured from doubts: so shall thy doubts be preserved from despair.

CHAP. LIX.

IF thou desire to be truly valiant, fear to do any injury; he that fears not to do evil, is always afraid to suffer evil: he that never fears is desperate, and he that fears always is a coward: *He is the true valiant man, that dares nothing but what he may, and fear nothing but what he ought.*

CHAP. LX.

Anger may repast with thee for an hour, but not repose with thee for a night: the continuance of anger is hatred, the continuance of hatred turns malice. That anger is not warrantable which hath seen two suns.

CHAP.

CHAP. LXI.

IFF thou stand guilty of oppression, or wrongfully possest of another's right, see thou make restitution before thou givest an alms: if otherwise what art thou but a Thief, and makest God thy receiver.

CHAP. LXII.

WHEN thou prayest for spiritual graces, let thy prayers be absolute: when, for temporal blessings, and a clause of God's pleasure: in both, with faith and humiliation; so shalt thou undoubtedly receive what thou desirest or more or better. Never prayer rightly made, was made unheard; or heard ungranted.

CHAP. LXIII

HE that gives all, though but little, gives much, because God looks not to the quantity of the gift, but to the quality of the givers: He that

Ego *desires*

desires to give more than he can,
hath equald his gift to his desire,
and hath given more than he hath

CHAP LXIV.

BE not too greedy in desiring
riches, nor too eager in seeking
them: nor too covetous in keeping
them: not too passionat in lo-
sing them: the first will posses thy
soul of disconcent, the second will
dispossess thy body of rest; the
third will posses thy wealth of
thee; the last will dispossess thee of
thy self: he that is too violent in
the concupiscent, will be as vio-
lent in the irascible.

CHAP. LXV.

BE not too rash in the breaking
of an inconvenient custom: as
it was gotten so leave it by degrces.
Danger attends upon too sudden
alterations: he that pulls down a
bad building by the great, may be
ruin'd by the fall; but he that takes

it

it down Brick by Brick, may live to build a better.

C H A P. LXVI.

IF thou desire that inestimable grace of saving faith, detest that insatiable vice of damnable covetousness: it is impossible one heart (though never so double) should lodge both: Faith possesses thee of what thou hast not; covetousness dispossesses thee of what thou hast: Thou canst not serve God unless Mammon serve thee.

C H A P. LXVII.

BEware of him that is slow to anger: anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: when fancy is the ground of passion, that understanding which composes the fancy, qualifies the passion; but when judgment is the ground, the memory is the recorder:

CHAP. LXVIII.

HE that professes himself thy open enemy, arms thee against the evil he means thee, but he that dissembles himself thy secret friend, strikes beyond caution, and wounds above cures from the first thou mayst deliver thy self : from the last good Lord deliver thee.

CHAP. LXIX.

IF thou hast wronged thy brother in thought reconcile thee to him in thought, if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him : that reconciliation is most kindly, which is most in kind.

CHAP. LXX.

NOt to give to the poor, is to take from him: not to feed the hungry, if thou hast it, is the utmost

of

of thy power to kill him: that therefore thou mayest avoid both sacrilege and martyr, be charitable.

CHAP. LXXI.

SO often as thou remembrest
thy sins without greif, so often
thou repeatest thole sins for not
grieving: he that will not mourn
for the evil which he hath done,
gives earnest for the evil he means
to do: nothing can affwage that
fire which sinner hath made, but on-
ly that water which repentance
hath drawne.

CHAP. LXXII.

Look well before thou leap into
the chair of honour: the higher
thou climbest the lower thou
fallest: if virtue prefer thee, virtue
will preserve thee; if gold or favor
advance thee, thy honour is but
pinn'd upon the wheel of fortune;
when the wheel shall turn, thy hon-
or falls; &c thou remainest an ever-

Cent. 2.

Enchiridion.

ing Monument of thy own ambitious folly.

CHAP. LXXIII.

WE are born with our temptations: Nature sometimes presses us to evil, sometimes provokes us unto goods; if therefore thou givest her more than her due, thou nourishest an enemy, if less than is sufficient; thou destroyest a friend: Moderation will prevent both.

CHAP. LXXIV.

IF thou scorn not to serve luxury in thy Youth, Chastity will scorn thy service in thy Age; and that the will of thy green yeares thought no Vice in the acting the necessity of thy gray hairs makes no vertue in the forbearing. Where there is no Conflict, there can be no Conquest; where there is no Conquest, there is no Crown.

CHAP.

C H A P. LXXV.

THOU didst nothing towards thy own Creation, for thou were created for thy Creators glory; thou must do something towards thy own redemption, for thou wert redeemed for thy own good: he that made thee without thee, will not save thee without thee.

C H A P. LXXVI.

WHEN thy tongue and heart agree not in confession, that confession is not agreeable to Gods pleasure: he that confesses with his tongue, and wants confession in his heart, is either a vain man or an hypocrite: he that hath confession in his heart, and wants it in his tongue, is either a proud man or a timorous.

C H A P LXXVII.

GOLD is Cæsars treasure, man is Gods: thy Gold hath Cæsars Image, and thou hast Gods: give there-

therefore those things unto *Cæsar* which are *Cæsars*; and those things unto *God*, which are *Gods*.

C H A P. LXXVIII.

IN the commission of evil fear no man so much as thy own self: another is but one witness against thee, thou art a thousand: another thou mayest avoid, but thy self thou canst not; wickedness is its own punishment.

C H A P. LXXIX.

IN thy apparel avoid singularity, profuseness and gaudiness; be not too early in the fashion, nor too late: Decency is the half-way between affectation and neglect: the Body is the Shell of the Soul; apparel is the husk of that Shell: the husk often tells you what the kernel is.

C H A P. LXXX.

LET thy recreation be manly, moderate, seasonable, lawful; if thy

thy life be sedentary, more tending to the exercise of thy body; it active, more to the refreshing of thy mind: the use of recreation is to strengthen thy labours, and sweeten thy rest.

C H A P. LXXXI.

BE not censorious, for thou knowst not whom thou judgest; it is a more dextrous error to speak well of an evil man, than ill of a good man: and safer for thy judgment to be mislead by simple charity, than uncharitable wisdom: He may tax others with a privilege with a that hath not in himself, what others may tax.

C H A P. LXXXII.

TAKE heed of that honour which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What many creates, many preserves; if thy wealth decaves thy honour dyes; it is but a slippery happiness which

for

Cent. 2. *Enchiridion.*

fortunes can give, and frowns can take ; and not worth the owning which a nights fire can melt, or a rough sea can drown.

CHAP. LXXXIII.

IF thou canst desire any thing not to be repented of, thou art in a fair way to happiness, if thou hast attained it, thou art at thy wayes end; he is not happy that hath all that he desires, but that desires nothing but what is good; if thou canst not do what thou need not repent, yet endeavour to repent what thy necessity hath done.

CHAP. LXXXIV.

SPEND a hundred years in Earths best pleasures; and after that a hundred more, to which being spent, add a thousand; and to that ten thousand more; the last shall as surely

surely end, as the first are ended, and all shall be swallowed with eternity : he that is born to day is not sure to live a day, he that hath lived the longest, is but as he that was born yesterday: the happiness of the one is, that he hath lived ; the happiness of the other is that he may live ; and the lot of both is, that they must dye : it is no happiness to live long, nor unhappiness to dye soon ? happy is he that hath lived long enough to dye well.

C H A P. LXXXV.

BE careful to whom thou givest, and how : he that gives to him that deserves not, loses the gift and betrayes the giver ; he that confers his gift upon a worthy receiver, makes many debtors, and by giving receives ; he that gives for his own ends, makes his gift a bribe ; and the receiver a prisoner : he that gives often, teaches requittance

requitance to the receiver, and discovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely revenged: slight it, and the work's begun; forgive it, and 'tis finished. he is below himself that is not above an injury.

CHAP. LXXXVII.

Let not thy passion miscall thy Child, lest thou prophesie his fortunes: let not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings, are driven back with a double vengeance.

CHAP. LXXXVIII.

IN all the Ceremonies of the church which remain indifferent do

do according to the constitution of that Church where thou art ; the God of order and unity, who created both the soul and the body, expects unity in the one, and order in both.

CHAP. LXXXIX.

Let thy religious fast be a voluntary abstinence, not so much from flesh, as fleshly thoughts ; God is pleased with that fast which gives to another, what thou denyest to thy self ; and when the afflicting of thy own body is the repairing of thy brothers. He fasts truly that abstains sadly, grieves really, gives cheerfully, and forgives charitably.

CHAP. XC.

IN the hearing of mysteries keep thy tongue quiet : five words cost *Zacharias* forty weeks silence : In such

Cent. 2. *Enchiridion.*

such heights, convert thy question into wonders, and let this suffice thee; the reason of the deed, is the power of the doer.

CHAP. XCI.

Deride not him, whom the looser world call Puditane, lest thou offend a little one: if he be an hypocrite, God that knows him, will reward him; if zealous that God that loves him, will revenge him: if he be good, he is good to Gods glory: if evil, let him be evil at his own charges: he that judges, shall be judged.

CHAP. XCII.

SO long as thou art ignorant, be not ashamed to learn: he that is so fondly modest, not to acknowledg his own defects of knowledg shall in time be foully impudent to

to justifie his own ignorance ; ignorance is the greatest of all infirmities ; and justified the chiefest of all follies.

CHAP. xcIII.

IF thou be a servant, deal just by thy Master, as thou desirest thy Servant should deal with thee : where thou art commanded, be obedient, where not commanded, be provident: let diligence be thy credit; let faithfulness be thy Crown: let thy Masters credit be thy care, & let his welfare be thy content; let thine eye be single, and thy heart humble: be sober that thou mayest be circumfret: he that in sobriety is not his own man, being drunk, whose is he? be neither contentious nor lascivious ; the one shews a turbulent heart ; the other an idle brain. A good servant is a great master.

CHAP:

C H A P. XCIV.

Let the foundation of thy affection be virtue, then make the building as rich, and as glorious as thou canst: if the foundation be beauty, or wealth, and the building virtue, the foundation is too weak for the building, and it will fall: happy is he, the palace of whose affection is founded upon virtue, wall'd with riches, glaz'd with beauty, and roof'd with honour.

C H A P. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months burden, & her ten months travel; forget not her indulgence when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou cam'st into the world; and her cares for thee when thou were come into the world. Remember her secret groans her affectionate tears, her

broken slumbers, her daily feares, her nightly frights; receive her wants; cover her imperfections; comfort her age: and the widows husband will be the orphans father

CHAP. XCVI.

AS thou desir'st the love of God & man, beware of pride: it is a tumor in thy mind that breaks and poysons all thy actions; it is a worm in thy treasure which eats and ruins thy estate, it loves no man, is beloved of no man, it disparages virtue in another by detraction; it dis-rewards goodness in it self, by vain-glory: the friend of the flatterer, the mother of envy, the nurse of fury, the baud of luxury, the sin of devils, and the devil, in mankind: it hates superiours, it scorn, inferiours, it owns no equals: in short, till thou hate it God hates thee.

CHAP. XCVII.

SO behave thy self among thy children, that they may love & honour

honour thy presence, be not too fond, lest they fear thee not: be not too bitter, lest they fear thee too much; too much familiarity will embolden them; too little countenance will discourage them: so carry thy self, that they may rather fear thy displeasure than thy correction; when thou reprovest them do it in season; when thou correctest them do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. XCVIII.

Vhen thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, & thou the glory, in the other, thou hast the comfort, and God the glory: that deed is ill done wherein God is no sharer.

CHAP.

CHAP. XCIX.

Would'st thou purchase heaven? advise not with thy own abillity. The price of heaven is what thou hast, examine not what thou hast, but what thou art: give thy self, and thou hast bought it: if thy own vileness be thy fears, offer thy self and thou art precious.

CHAP. C.

THe Birds of the air die to sustaine thee; the Beasts of the field die to nourish thee, the Fishes of the sea die to feed thee. Our stomachs are their common Sepulcher. Good God with how many deaths are our poor lives patch't up! how full of death is the miserable life of momentary man!

The end of the second Century.

The

THE
THIRD CENTURY.

CHAP. I.

IF thou take pains in what is good, the pains vanish, the good remains; if thou take pleasure in what is evil, the evil remains, and the pleasure vanishes: what art thou the worse for pains, or the better for pleasure when both are past.

CHAP. II.

IF thy fancy and judgment have agreed in the choice of a fit wife, be not too fond lest she surfeit, nor too peevish, lest she languish: love so that thou mayst be feared: rule so that thou mayst be honor'd: be not too diffident, lest thou teach her to

de-

ceive thee, nor too suspitious, lest thou teach her to abuse thee: if thou see a fault, let thy love hide it: if she continue it, let thy wisdom reprove it: reprove her not openly, lest she grow bold; rebuke her not tauntingly, lest she grow spiteful: proclaim not her beauty, lest she grow proud: boast not her wisdom, lest thou be thought foolish; shew her not thy imperfections, lest she disdain thee: pry not into her Dairy, lest she despise thee: prophane not her ears with loose communication, lest thou defile the sanctuary of her modesty: an understanding husband, makes a discreet wife; and she a happy husband.

C H A P. III.

Wrinkle not thy face with too much laughter, lest thou become ridiculous; neither wanton thy heart with too much

mirth, least thou become vain: the Suburbs of folly is vain mirth, and profuseness of laughter, is the City of fools.

C H A P. IV.

Let thy tongue take counsel of one eye, rather than of two ears; let the news thou reportest be rather stale than false, lest thou be branded with the name of a Lyar. It is an intollerable dishonour to be that which only to be call'd so, is thought worthy of a stab.

C H A P. V.

Let thy discourse be such, as thy judgment may maintain, and thy company may deserve. In neglecting this, thou lovest thy words; in not observing the other, thou lovest thy self. Give wash to wine, and wort to men; so shalt thou husband thy gifts to the advantage of

of thy self, and shape thy discourse
to the advancement of the hearer.

C H A P. VI.

Dost thou roar under the torments of a Tyrant ? weigh them with the sufferance of thy Saviour, and they are no plague. Dost thou rage under the bondage of a raving conscience ? compare it to thy Saviours passion, and it is no pain. Have the tortures of hell taken hold of thy despairing soul ? compare it to thy Saviours torments, and it is no punishment : what sense unequally compares, let faith interchangeably apply, and thy pleasures have no comparison. Thy sins are the Authors of his sufferings, and his hell is the price of thy heaven.

C H A P. VII.

Art thou banish'd from thy own Country ? thank thy own fol-

ly : hadst thou chosen a right home thou hadst been no Exul : hadst thou commanded thy own Kingdom, all Kingdoms had been thy own : the fool is banisht in his own Country : the wise man is in his own Country, though banisht : the fool wanders, the wise man travels.

CHAP. VIII.

IN seeking virtue if thou find poverty, be not ashamed : the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though virtue give a ragged livery, she gives a golden cognizance : if her service make thee poor blush not. Thy poverty may disadvantage thee, but not dishonour thee.

CHAP.

C H A P. IX.

Gaze not on beauty too much, lest it blast thee ; nor too long let it blind thee ; nor too near lest it burn thee : if thou like it, it deceives thee ; if thou love it, it disturbs thee ; if thou lust after it, it destroys thee : if virtue accompany it, it is the heart's paradise ; if vice associate it, it is the soul's purgatory : it is the wise man's bone-fire, and the fool's furnace.

C H A P. X.

If thou would'st have a good servant, let thy servant find a wise master : let his food, rest, and wages be seasonable : let his labour, recreations, and attendants depend upon thy pleasure : be not angry with him too long lest he think thee malicious ; nor too soon, lest he conceive thee rash ; nor too often, least he

count thee humorous. Be not too fierce lest he love thee not; nor too remiss, lest he fear thee not; nor too familiar, lest he prize thee not. In brief, whil'st thou givest him the liberty of a servant, beware thou los'st not the majestie of a master.

CHAP. XI.

• **I**f thou desire to be chaste in wedlock, keep thy self chaste before thou wedd'st: he that hath known pleasure unlawfully, will hardly be restrained from unlawful pleasure. One woman was created for one man. He that strayes beyond the limits of liberty, is brought into the verge of slavery. Where one is enough, two is too many, and three is too few.

CHAP. XII.

• **I**f thou wouldest be justified, acknowledg thy injustice: He that confess-

confesses his sin, begins his journey towards salvation: he that is sorry for it mends his pace: he that forsakes it, is at his journeys end.

CHAP XIII.

Before thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

CHAP XIV.

Beware of drunkenness, lest all good men beware of thee; where drunkenness reigns, there Reason is an Exul, Virtue a Stranger, God an Enemy, Blasphemy is Wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* discover'd that in one hour drunk, which sober, he kept secret six hundred years.

CHAP. XV.

WHAT thou givest to the poor, thou securest from the thief, but what thou withholdest from his necessity, a thief possesses. Gods Exchequer is the poor mans Box: when thou strik'st a Tally he becoms thy debtor.

CHAP. XVI.

TAKE no pleasure in the folly of an Idiot, nor in the fancy of a Lunatick, nor in the frenzy of a Drunkard. Make them the object of thy pitty not of thy pastime; when thou beholdest them, behold how thou art beholden to him that suffered thee not to be like them. There is no difference between thee and them but Gods favour.

CHAP.

C H A P. XVII.

IF being in eminent place, thou hast incur'd the Obligacy of the multitude, the more thou endeavourest to stop the stream, the more it overflows; wisely rather divert the course of the vulgar humour, by divulging and spreading some ridiculous novelty, which may present new matter to their various fancy, and stave their tongues from off thy worried name. The first subject of the common voice is the last news.

C H A P. XVIII.

IF thou desire to see thy child virtuous, let him not see his Fathers vices: Thou canst not rebuke that in them, that they behold practis'd in thee; till reasons be ripe, examples direct more than precepss; such as thy behavior is before thy chil-
dren.

Cent. 3.

Exebridion.

drens faces, such commonly is theirs behind their parents backs.

CHAP. XIX.

USe Law and Physick only for necessity ; they that use them otherwise, abuse themselves into weak bodies, and light purses : they are good remedies, bad busynesses, and worse recreations

CHAP. XX.

BE not over curious in prying into mysteries ; lest by seeking things which are needless, thou omittest things which are necessary : it is more safe to doubt of uncertain matters, than to dispute of undiscovered mysteries..

CHAP. XXI.

• **I**f what thou hast received from God, thou sharpest to the poor, shou

thou hast gained a blessing by the hand; it what thou hast taken from the poor, thou givest to God, thou hast purchased a curse into the bargain. He that puts to pious uses, what he hath got by impious usury, robs the Spittle to raise an Hospital; and the cry of the one will out-plead the prayers of the other.

C H A P. XXII.

Let the end of thy argument be rather to discover a doubtful truth, than a commanding wit; in the one thou shalt gain substance, in the other froth: that flint strikes the steel in vain, that propagates no sparkles; covet to be truths champion, at least to hold her colours: he that pleads against the truth, takes pains to be overthrown: or, if a Conqueror, gains but vain glory by the conquest.

C H A P.

CHAP. XXIII.

TAKE no pleasure in the death of a creatures; if it be harmless or useless, destroy it not : if useful or harmful, destroy it mercifully : he that mercifully made his creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmerciful.

CHAP. XXIV.

IF thou art call'd to the dignity of a Priest, the same voice calls the to the honour of a Judge ; if thy life and doctrine be good, thou shalt judge others : if thy doctrine be good, and thy life bad, only thy self : if both be good, thou teachest thy people to escape condemnation : if this be good, and that bad, thou teachest God to condemn thee.

CHAP.

C H A P. XXV.

IF thou be not a *Prometheus* to advise before thou dost ; be an *Epimetheus* to examine when thou hast done : when the want of advice hath brought forth an improvident act, the act of examination may produce a profitable reparation.

C H A P. XXVI.

IF thou desire the happiness of thy Soul, the health of thy Body, the prosperity of thy estate, the preservation of thy credit, converse not with a Harlot, her eyes run thy reputation in debt ; her lips demand the payment ; her breasts arrests thee ; her arms imprison thee ; from whence believe it, thou shalt hardly get forth till thou hast either ended the dayes of thy credit, or pay'd the utmost farthing of thy estate.

C H A P.

CHAP. XXVII.

CARRY a watchful eye upon those familiars that are either silent at thy faults, or sooth thee in thy frailties, or excuse thee in thy follies; for such are either cowards, or flatterers, or fools: if thou entertain them in prosperity, the coward will leave thee in thy dangers, the flatterer will quit thee in thy adversity, but the fool will never forsake thee.

CHAP. XXVIII.

IF thou hast an estate, and a Son to inherit it, keep him not too short lest he think thou livest too long; what thou allowest him, let him receive from thy hand as gift; not from thy tenents as rent: keep the reins of thy estate in thy own hand, lest thou forsaking the sovereignty of a father, he forget the

the reverence of a child: let his liberty be grounded on thy permission, and keep him within the compass of thy instruction: let him feel thou hast the curb, though occasion urge thee not to check. Give him the Choice of his own Wife, if he be wise. Counsel his affection rather than cross it, if thou beest wise; lest his marriage-bed be made in secret, or depend upon thy grave. If he be given to lavish company, endeavour to stave him off with lawful recreations: be cheerful with him that he may love thy presences and wink at small faults, that thou mayest gain him: be not always chiding, lest thou harden him; neither knit thy brow too often, lest thou dishearten him: remember, the discretion of a father oft times prevents the destruction of a child.

C H A P. XXIX.

IF thou hide thy treasure upon the earth, how canst thou expect to finde it in Heaven? Canst thou hope to be a sharer where thou hast repos'd no stock? What thou giest to Gods glory, and thy souls health; is laid up in heaven, and is only thine: that alone which thou exchangest, or hidest upon earth is lost.

C H A P. XXX.

Regard not in thy pilgrimage how difficult the passage is, but whether it tends; nor how delicate the journey is, but where it ends: if it be easie suspect it: if hard, endure it: he that cannot excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journeys end.

C H A P.

C H A P. XXXI.

Mony is both the generation and corruption of purchas'd honour: honour is both the child and slave of potent mony: he credit which honour hath lost, mony hath found; when honour grew mercenary mony grew honourable. The way to be truly noble, is to contemn both.

C H A P. XXXII.

Give not thy tongue too great liberey, lest it take thee prisoner: A word unspoken is like the sword in the scabbard, thine; if vended, thy sword is in another's hand: if thou desire to be held wise, be so wise as to hold thy tongue.

C H A P. XXXIII.

If thou be subject to any great vanity, nourish it not: if it will be enter-

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entertained, encourage it not : if it grow strong, more strongly strive against it ; if too strong, pray against it ; if it weaken not, joyn fasting to the prayer ; if it shall continue, add perseverance to both ; if it decline not, add patience to all, and thou hast conquered it.

CHAP. XXXIV.

HAth any wounded thee with injuries ? meet them with patience ; hasty words wrangle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble, by silence to avoid an injury, than by argument to overcome it.

CHAP. XXXV.

BE not instab'e in thy resolutions, nor various in thy actions, nor inconstant in thy affections : so

so deliberate, that thou mayest resolve; so resolve, that thou mayest perform, so perform, that thou mayest persevere: mutability is the badge of infirmity.

C H A P. XXXVI.

Let not thy good intention flatter thee to an evil action; what is essentially evil, no circumstance can make good; it matters not with what mind thou didst that which is unlawful being done: if the act be good, the intention crowns it, if bad, it deposes thy intention: no evil action may be well done.

C H A P. XXXVII.

Love not thy children too unequally; or, if thou dost shew it not, lest thou make the one proud, the other envious, and both fools: if nature hath made a difference, it is the part of a tender parent to help

help the weakest. That tryal is not fair, where affection is the judge.

C H A P. XXXVIII.

IN giving of thy alms, enquire
enquire not so much into the
Person, as his necessity: God
looks not so much upon the me-
rits of him that requires: as into
the manner of him that receives:
if the man deserves not, thou hast
given it to humanity.

C H A P. XXXIX.

IF thou desire the Eucharist should
be thy supper, let thy life be thy
Chaplain; if thy own worthiness
invites thee, presume not to come;
if the sorrowful sence of thy own
sins forbid thee, presume not to
forbear: if thy faith be strong it
will confirm it; if weak it will
strengthen it: He only that wants
faith is the forbidden guest.

C H A P.

CHAP. XL.

Vouldst thou traffick with the best advantage, and Crown thy ventures with the best return? make the poor thy Chapman, and thy purse thy Factor: so shalt thou give trifles which thou couldst not keep, to receive treasure which thou canst not lose: there's no such merchant as the charitable man.

CHAP. XLI.

Follow not the multitude in the evil of sin lest thou share with the multitude in the evil of punishment: the number of the offenders diminisheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; so the multitude of sinners draws more punishment on the Sin: the number of the Fagots multiplies the fury of the fire.

CHAP

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou secretly confessest his reproof to be just: if thou acknowledge his reproof to be just, thou secretly confessest thy anger to be unjust. He that is angry with the just repressor, kindles the fire of the just revenger.

CHAP. XLIII.

DO well while thou mayest, lest thou do evil when thou wouldest not: he that takes not advantage of a good power, shall lose the benefit of a good will.

CHAP. XLV.

LET not mirth be thy profession, lest thou become a make-sport. He that hath but gain'd the Title
of

of a Jester, let him assure himself,
the tool is not far off.

C H A P. X L V.

IN every relative action, change conditions with thy brother; then ask thy conscience what thou would be done to; being truly resolved, exchange again, and do thou the like to him, and thy charity shall never err; it is injustice to do what without impatience thou canst not suffer.

C H A P. L X V I.

LOve thy neighbour for Gods sake, and God for his own sake, who created all things for thy sake and redeemed thee for his mercy sake: if thy love hath any other object, it is false love: if thy object have any other end, it is self love.

C H A P.

C H A P: XLVII.

Let thy conversation with men, be sober and sincere ; let thy devotion to God be dutiful and decent : Let the one be hearty, and not haughty ; let the other be humble, and not homely : so live with men as if God saw thee, so pray to God, as if men heard thee.

C H A P. XLVIII.

Gods pleasure is the wind our Actions ought to sail by : mans will is the stream that tydes them up and down ; if the winde blow not, thou mayest take the the advantage of the tyde, if it blow no matter which way the stream runs : if with thee, thy Voyage will be the shorter ; if against thee, the sea will be the rougher ; it is safer to strive against the stream, than to sail against the wind.

C H A P.

CHAP. XLIX

IF thou desire much rest, desire not too much: there is no less trouble in the preservation, than in the acquisition of abundance; *Diogenes* found more rest in his Tub, than *Alexander* on his Throne.

CHAP. L.

WOULD'st thou multiply thy riches? diminish them wisely: or would'st thou make thy estate entire? divide it charitably: seeds that are scattered increase; but hoarded up they perish.

CHAP. LI.

HOW cam'st thou by thy honour? by mony: How cam'st thou by thy mony? by extortion: compare thy pennyworth with the price, and tell me truly, how truly honourable thou art? its an ill purchase that's encumbered with a curse, and that honour will be iuinous, that is built on ruines:

CHAP. LII.

IF thy Brother hath privately offended thee reprove him privately, and having lost himself in an injury, thou shalt find him in thy forgiveness: he that rebukes a private fault openly, betrayes it, rather than reproves it.

CHAP. LIII.

WHAT thou desirest, inspect thoroughly before thou prosecute: cast one eye upon the inconveniencies, as well as the other upon the conveniencies. Weigh the fulness of the barn with the charge of the Plough: weigh honour with her burthen, and pleasure with her dangers; so shalt thou undertake wisely what thou desirest; or moderate thy desires in undertaking.

CHAP. LIV.

IF thou owest thy whole self to thy God for thy creation, what hast

thou left to pay for thy Redemption, that was not so cheap as thy Creation? In thy Creation he gave thee thy self, & by thy self to him: In thy Redemption he gave himself to thee, and through him restor'd thee to thy self: thou art given and restor'd: Now what owest thou unto thy God? if thou hast paid all thy debts, give him the surplusage, and thou hast merited.

CHAP. LIV.

IN thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest: what thou speakest, speak truly; when thou speakest, speakest wisely. A Fools heart is in his tongue; but a wise mans tongue is in his heart.

CHAP. LVI.

Before thou art a thief, consider what thou art about to do: If thou take it, thou losest thy self: If

G 2 thou

thou keep it, thou disenablest thy
redemption; till thou restor'it it
thou canst not be restored; when it
is restor'd, it must cost thee more
pain & sorrow, than ever it brought
thee pleasure or profit: It is a great
folly to please the palate with that
which thou know'st must either be
vomited, or thy death.

CHAP. LVII.

Silence is the highest wisdom of a
fool, and Speech is the greatest
trial of a wise man, if thou woulst
be know a wise man let thy words
shew thee so; if thou doubt thy
words, let thy silence feign thee so.
It is not a greater point of wisdom
to discover knowldg, than to hide
ignorance.

CHAP. LVIII.

THe Clergy is a copy-book, their
life the Paper, wherof some is
purer, some courser: their doctrine
is the copies, some written in a plain
hand, others in a flourishing hand,
some

Some in a Text hand, some in a Roman hand, others in a Court hand, others in a bastard Roman; if the choice be in thy power, chuse a boek that hath the finest paper, let it not be too strait, nor too losely bound, but easie to lye open to every eye: follow not every copy, lest thou be good at none; among them all chuse one that shall be most legible & useful, and fullest of instructions. But if the paper chance to have a blot, remember the blot is no part of the coyy. C H A P. LIX.

Virtue is nothing but an act of loving that which is to be beloved, and that act is prudence, from whence not to be removed by constraint is fortitude; not to be allured by enticements is temperance; not to be diverted by pride is Justice. The declining of this act is Vice. C H A P. LX.

Rebuke thy servants sau't in pri-
vate: publick reproof hardens
his.

his shame: if he be past a youth
strike him not: he is not fit for thy
service, that after wise reproofs, will
either deserve thy stroakes, or di-
gest them.

C H A P. LXI.

TAKE heed rather what thou re-
ceivest, than what thou givest;
what thou givest leaves thee, what
thou takest sticks by thee. he that
presents a gift, buyes the receiver; he
that takes a gift, sells his liberty.

C H A P. LXII.

THings temporal are sweeter in
the expectation: things eternal
are sweeter in the fruition: the first
shames thy hope, the second
crowns it: it is a vain journey whose
end affords less pleasure than the
way.

C H A P. LXIII.

KNOW thy self that thou mayst
ear God: know God, that thou
mayst love him; in this thou art ini-
tia:ed

tiated to wisdom, in that perfected
The fear of God is the beginning
of wisdom; the love of God is the
fulfilling of the Law.

C H A P. LXIV.

I F thou hast providence to foresee
a danger, let thy prudence rather
prevent it, than fear it. The fear of
suare evils, brings oftentimes a
present mischeif: whilst thou seek'st
to prevent it, practise to bear it: he
is a wise man can avoid an evil; he
is a patient man that can endure it,
but he is a valiant man can con-
quer it.

C H A P. LXV.

I F thou hast the place of a Magi-
strate, deserve it by thy Justice, and
dignifie it with thy Mercy: Take
heed of early gifts: an open hand
makes a blind eye: Be not more
apt to punish Vice, than to en-
courage Virtue. Be not too se-
vere, lest thou be hated; nor too
remiss, lest thou be slighted: So

execute Justice, that thou may'st be loved, so execute mercy, that thou mayest be feared.

CHAP. LXVI.

Let not thy table exceed the forth part of thy revenew: Let thy provision be solid, & not far fetcht, fuller of substance than art: be wisely frugal in thy preparation, and freely chearful in thy entertainment: if thy guests be right it is enough; if not it is too much: Too much is a vanity, enough is a feast.

CHAP. LXVII.

Let thy apparrel be decent, and suited to the quality of thy place and purse: too much punctuality, and too much morosity, are the two Poles of Pride: Be neither too early in the Fashion, nor too long out of it, nor too precisely in it: what custome hath civilliz'd, is become decent, till then ridiculous: Where the eye is the Jury,

Jury the apparel is the evidence.

CHAP. LXVIII.

IF thy words be too luxuriant, confine them, lest they confine thee: he that thinks he never can speak enough, may easily speak too much. A full tongue and an empty brain, are seldom parted.

CHAP LXIX.

IN holding of an argument, be neither cholerick, nor too opinionate: the one distempers thy understanding; the other abuses thy judgment: above all things decline paradoxes and mysteries: thou shalt receive no honour either in maintaining rank falsehoods, or meddling with secret truths; as he that pleads against the truth, makes wit the mother of his error: so he that argues beyond warrant, makes wisdom the midwife of his folly.

CHAP. LXX.

DETAIN not the wages from the poor man that hath earn'd it, lest God with-hold thy wages from thee: if he complain to thee, hear him, lest he complain to heaven where he will be heard: if he hunger for thy sake, thou shalt not prosper for his sake. The poor mans penny is a plague in the rich mans purse.

CHAP. IXXI.

BE not too cautious in discerning the fit objects of thy charity, lest a soul perish through thy discretion: what thou givest to mistaken want, shall return a blessing to thy deceived heart: Better in reliev ing idleness to commit an accidental evil, than in neglecting misery to omit an essential good: Better two Drones be preserv'd, than one Bee perish.

CHAP. LXXII.

THEOLOGY is the Empress of the world; MYSTERIES are her Privy Coun-

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Council; Religion is her Clergy; The Arts her Nobility, Philosophy her Secretary; The Graces her Maids of Honour; The Moral vertues, the Ladies of her Bed-Chamber; Peace is her Chamberlain; True joy, and endless pleasures are her Courtiers; Plenty her Treasurer; Poverty her Exchequer; The Temple is her Court: If thou desire access to this great Majesty the way is by her Courtiers; if thou hast no power there, the common way to the Sovereign is the Secretary.

C H A P. LXXIII.

IT is an evil knowldg to know the good thou shouldst embrace, unless thou likewise embrace the good thou knowest: the breath of divine knowldg is the bellows of divine love, and the flame of divine love is the perfection of divine knowldg. C H A P. LXXIV.

IF thou desire rest unto thy soul be Just; he that doth no injury, fears

nor to suffer injury: the unjust mind is alwayes in labour: It either practises the evil it hath projected, or projects to avoid the evil it hath deserved.

C H A P. LXXV.

Accustom thy palate to what is most usual: he that delights in rarities, must often feed disp'cated, and sometimes lye at the mercie of a dear market: common foo l nourishes best, de icates please most: the sound stomach prefers nei her. What art thou the worse for the last years plain diet, or what now the better for thy last great feast?

C H A P. LXXVI.

WHoever thou art, thou hast done more evil in one day; than thou canst expiate in six: and canst thou think the evil of six days, can r. q i r. less than one? God hath made us rich in dayess, by allowing six, & himself poor by reserving but

one.

one ; and shall we spare our own flock, and shear his Lamb? He that hath done nothing but what he can justifie in the six dayes, may play the seventh.

C H A P. LXXVII.

HOPE and fear, like *Hippocrates* twins, should live and dye together : If hope depart from fear, it travels by security, and lodges in presumption ; if fear depart from hope it travels to infidelity, and Inns in despair, the one shuts up heaven, the other opens hell ; the one makes the insensible of Gods frownsthe other incapable of Gods favours and both teach God to be unmerciful, and thee to be most miserable.

C H A P. LXXVIII.

Close thine ear against him that shall open his mouth secretly against another: if thou receive not his words, they fly back, and wound the reporter: if thou receive them, they

they fly forward and wound the receiver.

C H A P. LXXIX.

IF thou wouldest preserve a sound body, use fasting and walking it a healthful soul, fasting and praying walking exercises the body, praying exercises the soul, fasting cleanses both.

C H A P. LXXX

Wouldst thou not be thought a fool in others conceit: be not wise in thine own: he that trusts to his own wisdom, proclaims his own folly: he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

C H A P. LXXXI.

Desirest thou knowledge? know the end of thy desire: is it only to know? Then it is curiosity: Is it because thou mayst be known? then 'tis

'tis vanity : if because thou mayst edifie, it is charity; if because thou mayst be edified, it is wisdom. That knowledge turns to meer excrement, that hath not some heat of wisdom to digest it.

C H A P. LXXXII.

WISdom without innocency is knavery ; innocency without wisdom is foolery ; be therefore as wise as Serpents, and innocent as Doves : the subtily of the Serpent, instructs the innocency of the Dove : The innocency of the Dove, corrects the subtily of the Serpent : what God hath joyn'd together, let no man separate.

C H A P. LXXXIII.

THE more thou imitateſt the vertues of a Saint departed, the better thou celebraſt that Saints day. God is not pleased with ſurſeting for his ſake, who with his tasting ſo often pleased God.

C H A P.

CHAP. LXXXIV.

CHuse not thy serviceable soul-
lier out of soft apparel, lest he
prove effeminate, nor out of a full
purse, lest he grow timorous: They
are more fit for action, that are fi-
ery to gain a fortune abroad, than
they that have fortunes to lose at
home. Expectation breeds spirit;
fruition brings fear.

CHAP. LXXXV.

GOD hath given to mankind a
common library, his creatures;
and to every man a proper book,
himself, being an abridgment of all
the others; if thou read with under-
standing, it will make thee a great
master of Philosophy; and a true
servant to the divine author: if thou
but barely read, it will make
thee thy own wise man, and the
authors fool.

CHAP.

C H A P. LXXXVI.

Doubt is a weak child, lawfully begotten between an obstructed judgment, and a fair understanding. Opinion is a bold bastard gotten between a strong fancy and a weak judgment: it is less dishonorable to be ingeniously doubtful, than rashly opinionate.

C H A P. LXXXVII.

AS thou art a mortal man, esteem thy self not as thou art, but as thou art esteem'd. As thou art a Christian esteem thy self as thou art, not as thou art esteem'd: Thy price in both rises and falls as the market goeth. The market of a moral man is wild opinion. The market of a Christian is a good Conscience.

C H A P. LXXXVIII.

Providence is an exercise of reason; experience an act of sense: by how much reason excels sense,
by

by so much providence exceeds experience : Providence prevents that danger which experience repents, Providence is the Rational Daughter of Wisdom : Experience the Imperial Mistress of fool.

C H A P. LXXXIX.

HATH Fortune dealt thee ill cards? let wisdom make thee a good gamester : In a fair gale every fool may fail, but wise behaviour in a storm commends the wisdom of a Pilot : to bear adversity with an equal mind, is both the sign and glory of a brave spirit.

C H A P. XC.

IF any speak ill of thee, flee home to thy own conscience, & examine thy heart: if thou be guilty 'tis just correction : if not guilty 'tis a fair instruction : make use of both, so shalt thou distil honey out of gall, and out of an open enemy, create a secret friend. C H A P.

CHAP. XCII.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick is military discipline: by that the one is made more able; by this the other is made more active: where both are wanting there wants no danger to the one, through an humerous superfluity; to the other, by a negligent security

CHAP. XCII.

GOD is above thee, beasts are beneath thee: acknowledge him that is above, and thou shalt be acknowledg'd by them that are under thee: whilst *Daniel* acknowledg'd God to be above him, the *Lyons* acknowledg'd *Daniel* to be above them

CHAP. XCIII.

TAKE heed, whilst thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence

lence: if thou art a fool; thy silence is wisdome; if a wise man, too long silence is folly: as too many words from a fools mouth, gives a wise man no leave to speak; so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

C H A P. XCIV.

Consider what thou wert, what thou art, what thou shalt be: what's within thee, what's above thee, what's beneath thee, what's against thee: what was before thee, what shall be after thee; and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience. He that knows not himself positively, cannot know himself relatively.

C H A P. XCV.

THink not thy love to God merits Gods love to thee: his acceptance.

ceptance of thy duty crown his own
gitts in thee. Mans love to God is
nothing but a faint reflection of
Gods love to man.

C H A P. X C V I .

B E alwayes less willing to speak
than to hear; what thou hearest
thou receivest, what thou speakest
thou givest. It is more glorious to
give, more profitable to receive.

C H A P. X C V I I .

S Eest thou good dayes? prepare for
evil times: No Summer but hath
his Winter: he never reap'd com-
fort in aduersity, that sow'd it not
in prosperity.

C H A P. X C V I I I .

I F being a Magistrate, thou con-
nivest at vice, thou nourishest it:
if thou sparest it, thou committest
it: what is not by thee punish'd in
others, is mad e punishable in thee. He
that favours present evils, entailes
them upon his prosperity: he that
excuses

excuse the guilty, condemns the innocent.

C H A P. XCIX.

TRUTH haunts no corners, seeks no by-wayes: if thou profess it, do it openly; if thou seek it do it fairly: he deserves not to profess Truth, that professes it fearfully; he deserves not to finde the truth, that seeks it fraudulently.

C H A P. C.

IF thou desire to be wiser yet, think not thy self yet wise enough: and if thou desire to improve knowledge in thy self, despise not the instructions of another: he that instructs him that thinks himself wise enough, hath a fool to his schollar: he that thinks himself wise enough to instruct himself, hath a fool to his master.

The end of the third Century.

THE



THE
FOURTH CENTURY.
CHAP. I.

Demean thy self more warily in thy study, than in the street: If thy publick actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions, thy conscience looks into them: the multitude may chance to excuse thee, if not acquit thee, thy conscience will accuse thee if not condemn thee.

CHAP. II.

Of all vices take heed of drunk
enness; other vices are but fruits
of disordered affections; this disor-
ders

ders, nay, banishes reason; other vices but impare the soul, this demolishes her two cheif faculties, the Understanding, and the Will: Other vices make their own way, this makes way for all vices. He that is a drunkard is qualified for all vice:

CHAP. III.

IF thy sin trouble thee, let that trouble comfort thee; as pleasure in the remembrance of sin exasperates justice, so sorrow in the repentance of sin mollifies mercy: it is less danger to commit the sin we delight in, than to delight in the sin we have committed; and more joy is promised to repentance than to innocency.

CHAP. IV.

THE way to God is by thy self, the way to thy self is by thy own corruptions: he that baulks this way, errs; he that travels by the creatures, wanders. The motion of

the

the Heavens shall give thy soul no rest : the virtue of herbs shall not encrease thine. The height of all Philosophy, both natural and moral, is to know thy self, and the end of this knowledge is to know God.

C H A P. V.

INfamy is where it is receiv'd : if thou art a mud-wall, it will stick; if Marble it will rebound : if thou storm at it, 'tis thine; if thou contemn 'tis his.

C H A P. VI.

IF thou desire Magistracy, learn to forget thy self : if thou undertake it, bid thy self farewell. He that looks upon a common cause with private eyes, looks through false glasses. In the exercise of thy publick office, thou must forget both Ethicks and Oeconomics. He that puts on a publick gown, must put off a private person.

C H A P. VII.

Let the words of a Virgin, though in a good cause, and to as good purpose be neither violent, many, bold, nor first, nor last : it is less shame for a Virgin to be lost in a blushing silence, than to be found in a bold eloquence.

C H A P. VIII.

Art thou in plenty ? give what thou wilt : art thou in poverty ? give what thou canst : As what is receiv'd is receiv'd according to the manner of the Receiver ; so what is given, is priz'd according to the measure of the Giver. He is a good workman, that makes as good work as his matter will permit.

C H A P. IX.

God is the Author of Truth the Devil the Father of Lyes : If the telling of a Truth shall endanger thy life, the Authour of Truth will protect thee from the danger, or

or reward thee for thy damage, if the calling of a Lyc may secure thy life, the father of Lyes will beguile thee of thy gains, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish, than the Truth.

C H A P. X.

Consider not so much what thou hast, as what others want: what thou hast take heed thou lose not. What thou hast not, take heed thou covet not. If thou hast many above thee, turn thy eye upon those that are under thee; if thou hast no inferiours, have patience while, and thou shalt have no Superiours. The grave requires no marshal.

C H A P. XI.

If thou seest any thing in thy self, which may make thee proud, look a little further and thou shalt find enough to humble thee; if thou be

wise, view the Peacocks feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole story.

C H A P. XII.

Let not the sweetnes of contemplation be so esteem'd that action be despis'd. *Rachel* was more fair, *Leah* more fruit ful: as contemplation is more delightful, so it is more dangerous. *Lot* was upright in the City, and wicked in the Mountain.

C H A P. XIII.

IF thou hast but little, make it not less by murmuring: if thou hast enough, make it not too much by unthankfulness: he that is not thankfully contented, with the least favour he hath receiv'd, hath made himself incapable of the least favour he can receive.

C H A P.

C H A P. XIV.

What thou hast taken unlawfully, restore speedily, for the sin in taking it is repeated every minute, thou keep'st it : if thou canst, restore it in kind; if not in value: if it may be, restore it to the party; if not, to God: the poor is God's receiver.

C H A P. XV.

Let the fear of a danger be a spur to prevent it: He that fears otherwise, gives advantage to the danger. It is less folly not to endeavour the prevention of the evil thou fearest, than to fear the evil which thy endeavour cannot prevent.

C H A P. XVI.

If thou hast an excellency which is thine own, thy tongue may glory in it without shame; but if thou hast receiv'd it, thy glory is but usurpation; and thy pride is but

the prologue of thy shame. Where vain glory commands, there folly counsels; where pride rides, there shame lacquies.

C H A P. XVII.

GOD hath ordain'd his creatures not only for necessity, but delight; since he hath carv'd thee with a bountiful hand, fear not to receive it with a liberal heart. He that gave thee water to allay thy thirst, gave thee wine to exhilarate thy heart: Restore him for the one a necessity, of thanks return him for the other, the chearfulness of praise.

C H A P. XVIII.

IF the wicked flourish, and thou suffer, discourage not: they are fatted for destruction, thou art dietet for health: they have no other heaven but the hopes of a long earth, thou hast nothing on earth but hopes of a quick heaven. If there were no journeys end, the travell

travel a Christian were most comfortable.

C H A P. XIX.

Imp not thy wings with the Churches feathers, lest thou fly to thy own ruine, Impropropriations are bold Metaphors, which continued are deadly Allegories. One foot of land in Capite, encumbers the whole Estate. The Eagle snach'd a coal from the Altar, but it fired her nest.

C H A P. XX.

Let that Table which God hath pleas'd to give thee, please toee: He that made the vessel knows her burden, and how to ballast her; he that made all things **very** good, cannot but do all things **very** well; if thou be content with a little, thou hast enough; if thou complainest, thou hast too much.

C H A P. XXI.

Wouldst thou discover the true worth of a man? Behold

him naked: distreasure him of his ill-got wealth, degrade him of his dear bought honour, disrobe him of his purp'le habit, discard his pamper'd body: then look upon his soul, and thou shalt find how great he is. Natural sweetness is never feinted, but in the absence of artifi-

C H A P. XXII.

IF thou art subject to any secret folly, blab it not, lest it ou appear impudent: nor boast of it, lest thou seem insolent. Every mans vanity ought to be his greatest shame, and every mans folly ought to be his greatest secret.

C H A P. XXIII.

IF thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes: if thou hast attain'd knowledge, put it in practise, least thou be beaten with many stripes. Better not to know what we should practise,

practise, than not to practise what we know; and less danger dwells in unaffected ignorance, than unactive knowledge.

CHAP. XXIV.

Take heed thou harbour not that vice called envy, lest anothers happiness be thy torment, and Gods blessing become thy curse: Virtue corrupted with vain-glory, turns Pride: Pride doyson'd with malice; becomes envy: joyn therefore Humility with thy Virtue, and Pride shall have no footing, and envy shall find no entrance.

CHAP. XXV.

If thy endeavours cannot prevent a vice, let thy repentance lament it: the more thou remembrest it without hearts grief, the deeper it is rooted in thy heart: take heed it please thee not, especially in cold blood: thy pleasure in it makes it fruitful, and her fruit is thy destruction.

CHAP. XXVI.

THETwo knowledges, of God, and thy self, are the high-way to thy salvation: that breeds in thee a filial love, this is a filial fear. The ignorance of thy self is the beginning of all sin, and the ignorance of God is the perfection of all evil.

CHAP. XXVII.

RAther do nothing to the purpose than be idle, that the devils find thee doing. The Bird that sits is easily shot, when flyers escape the fowler. Idleness is the dead sea that swallows all Vertues, and the self-made Sepulcher of a living man. The idle man is the devils hireling, whose livery is rags, whose diet and wages are famine and diseases.

CHAP. XXVIII.

BE not so mad as to alter that countenance which thy Creator made

made thee: remember it was the work of his hands; if it be bad, how darest thou mend it? if it be good, why dost thou mend it? art thou ashamed of his work, and proud of thy own? he made thy face to be known by, why desirest thou to be known by another? it is a shame to adulterate modesty, but more to adulterate nature. Lay by thy art, and blush not to appear what he blushes not to make thee. It is better to be his picture than thy own.

C H A P. XXIX.

Let the ground of all thy religious actions be obedience: examine not why it is commanded, but observe it, because it is commanded. True Obedience neither procrastinates, nor questions.

C H A P. XXX.

If thou wouldest buy an inheritance in Heaven, advise not with thy purse,

Purse, lest in the mean while thou
Jole thy purchase. The Widow
bought as much for two mites, as
Zacchæus did for half his estate: the
price of that purchase is what thou
hast, and is not lost for what thou
hast not, if thou desire to have it.

C H A P. XXXI.

W^Ith the same height of de-
sire thou hast sinn'd, with
the like depth of sorrow thou must
repent: thou that hast sinn'd to day,
defer not thy repentance till to
morrow: he that hath promised
pardon to thy repentance, hath not
promised life till thou repent.

C H A P. XXXII.

T^AKE heed how thou receivest
praise from men: from good
men, neither avoid it, nor glo-
ry in it. From evil men, neither de-
sire it, nor expect it. To be praised
of them that are evil, or for that
which

which is evil, is equal dishonour: he is happy in his worth, who is praised by the good, and imitated by the bad.

C H A P. xxxIII.

Proportion thy Charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity: let the lips of the poor be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand, and a close mouth.

C H A P. xxxIV,

Dost thou want things necessary? grumble not: perchance it was a necessary thing thou shouldest want: Endeavour lawfully to supply it, if God bless not thy endeavour, bleſſ him that knoweth what is fittest for thee! Thou art Gods patient: prescribe not thy Physician.

C H A P

C H A P. XXXV.

IF another's death or thy own depend upon thy confession, if thou canst say nothing: if thou must say the Truth: it is better thou lose thy life, than God his honour: it is as easie for him to give thee life, being condemned, as repentance having sinned: it is more wisdom to yield thy body, than hazard thy soul.

C H A P. XXXVI.

CLoath not thy language, either with obscurity, or affectation: in the one thou discoverest too much darkness, in the other, too much lightness: he that speaks from the understanding to the understanding, is the best interpreter:

C H A P. XXXVII.

IF thou expect death as a friend, prepare to entertain it: if thou expect death as an enemy, prepare to over-

overcome it : death has no advantage, but when it comes a stranger.

C H A P. XXXVIII.

Fear nothing, but what thy industry may prevent : be confident of nothing but what Fortune cannot defeat : it is no less folly to fear what is impossible to be avoided, than to be secure when there is a possibility to be depriv'd:

C H A P. XXXIX.

Let not the necessity of Gods decree discourage thee to pray, or dishearten thy prayers; do thou thy duty, and God will do his pleasure: if thy prayers make not him sound that is sick, they will return and confirm thy health that are sound : If the end of thy prayer be to obtain thy request, thou confinest him that is infinite : if thou hast done well, because thou wert commanded, thou hast thy reward in that thou hast obeyed

beyed Gods pleasure in the end of our prayers.

CHAP. XL.

Marry not too young, & when thou art too old, marry not, lest thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love: let thy love advise before thou choose; and let thy choice be fixt before thou marry: remember that the whole happiness, or unhappiness of thy life depends upon this one act. Remember nothing but death can dissolve this knot. He that weds in hast, repents oft-times by leisure: and he that repents him of his own act, either is, or was a fool by his own confession.

CHAP. XLI.

If God hath sent thee a cross, take it up and follow him: use it wisely, lest it be unprofitable; bear it patiently;

tiently; lest it be intollerable: behold in it Gods anger against sin, and his love towards thee; in punishing the one, and chastning the other; if it be light, slight it not; if heavy, murmur no: not to be sensible of a judgment, is the symptom of a hardened heart; and to be displeas'd at his displeasure, is a sign of a rebellious will.

C H A P. XLII.

IF thou desire to be magnanimous undertake nothing rashly, and fear nothing thou undertak'st: fear nothing but infamy: dare any thing but injury; the measure of magnanimity, is neither to be rash nor timorous.

C H A P. XLIII.

PRACTISE in health to bearsickness, and indeavour in the strength of thy life to entertain death: he that hath a will to dye, not having power to live, shews necessity, not virtue: it is the glory of a brave

brave mind to embrace pangs in the very arms of pleasure: What name of virtue merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: if he be thy Superior 'tis his due; if thy inferiour 'tis his dishonour: it is thou must honour thy place; thy place not thee. It is a poor reward of worth that consists in a right hand or a brick-wall.

CHAP. LXV.

PRAY often because thou finn'st alwayes: repent quickly, lest thou dye suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes not: he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP. XLVI.

Make Philosophy thy journey, Theology thy journeys end.

Phi-

Philosophy is a pleasant, way but dangerous to him that either tires or retires: in this journey its safe, neither to loyter nor rest, till thou hast attained thy journeys end; he that sits down a Philosopher, rises up an Atheist.

C H A P. XLVII.

FEAR not to sin, for Gods sake, but thy own; thy sin overthrows not his glory, but thy good: he gains his glory not only from the salvation of the repentant, but also from the confusion of the rebellious: there be vessels for honor, and vessels for dishonour, but both for his honour, God is not grieved for the glory he shall lose for thy improvidence, but for the horrour thou shalt find for thy impenitence

C H A P. XLVIII.

INSULT not over misery, nor deride infirmity, nor despise deformity. The first shews thy inhumanity: the second thy folly, the third thy pride

he that made him miserable, made thee happy to lament him : he that made him weak, made thee strong to support him: he that made him deform'd, gave thee favour to be humbled : he that is not sensible of another's unhappiness, is a living stone ; but he that makes misery the object of his triumph is an incarnate devil.

C H A P. XLIX.

Make thy recreations servants to thy businesses, lest thou become slave to thy recreations: when thou goest up into the Mountain, leave thy servant in the valley : When thou goest to the City leave him in the suburbs. And remember the servant must not be greater than his Master.

C H A P. L.

Praise no man too liberally before his face, nor censure him too lavishly behind his back, the one favours of flattery ; the other, of

malice and both are reprehensible
the true way to advance anothers
virtue, is to follow it ; and the best
means to cry down anothers vice,
is to decline it.

CHAP. LI.

IF thy Prince command a lawful
act, give him all active obedience
if he command an unlawful act,
give him passive obedience. What
thy well-grounded conscience will
suffer, do cheerfully without repi-
ning; where thou maist not do law-
fully, suffer courageously without
Rebellion : thy life and livelihood
is thy Princes, thy conscience is thy
own.

CHAP. LII.

IF thou givest to receive the like, it
is exchange : if to receive more, it
is covetousness: if to receive thanks,
it is vanity : if to be seen, it is vain-
glory; if to corrupt, it is bribery; if
for example, it is formality ; it for-
com-

compassion, it is charity; if because thou art commanded, it is obedience. The affection in doing the work, gives a name to the work done.

CHAP. LIII.

FEAR death, but be not afraid of death. To fear it whets thy expectation: to be afraid of it, dulls thy preparation: if thou canst endure it, it is but a slight pain; if not it is but a short pain: to fear death is the way to live long; to be afraid of death, is to be long a dying.

CHAP. LIV.

IFF thou desire the love of God and man, be humble; for the proud heart, as it loves none but it self: so it is below'd of none, but by it self: the voice of humility is Gods music, and the silence of humility is Gods Rhetorick. **H**umility enforces, where neither virtue nor strength can prevail, nor reason.

CHAP.

CHAP. LV.

Look upon thy burning Taper, and there set the emblem of thy Life ; the flame is thy Soul, the wax thy Body, and is commonly a span long ; the wax if never so well temper'd, can but last his length ; and who can lengthen it ? if ill temper'd, it shall wast the faster ; yet last his length ; an open window shall hasten either ; an extinguisher shall put out both : husband them the best thou canst, thou canst not lengthen them beyond their date : leave them to the injury of the wind, or to the mercy of a wasteful hand, thou hastnest them, but still they burn their length : but puff them out, and thou hast shortned them, and stopp'd their passage, which else had brought them to their appointed end. Bodies according to their constitutions stronger or weaker, according to the equality

quality, or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthned Neglect may waste them, ill diet may hasten them unto their journies end, yet they have liv'd their length; a violent hand may interrupt them, a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his natural life. He only, (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

DEmean thy self in the presence of thy Prince, with reverence and chearfulness. That without this is too much sadness; this without that is too much boldness: Let thy wisdom endeavour to gain his opinion, and labour to make thy loyalty his confi-

confidence: Let him not finde thee
falle in words, unjust in thy actions,
unseasonable in thy suits, nor
careless in his service: cross not his
passion, question not his pleasures,
press not into his secrets; **pry** not
into his prerogative: displease him
not, lest he be angry; appear not
displeas'd, lest he be jealous: the an-
ger of a King is implacable: the
jealousie of a Prince is incurable.

C H A P. LVII.

Give thy heart to thy Creator,
and Reverence to thy Superi-
ours: give dilligence to thy calling,
and car to good counse: give almes
to the poor, and the glory to God:
forgive him that ignorantly offends
thee, and him that having wittingly
offended thee, seeks thee. Forgive
him that hath forcibly abused thee
and him that hath fraudulently be-
tray'd thee: forgive all thine ene-
mies, but least of all thy self: Give
I and

and it shall be given thee; forgive and it shall be forgiven thee; the sum of all Christianity is, Give, and Forgive.

CHAP. LVIII.

BE not too great a niggard in the commendations of him that professes thy own quality: if he deserve thy praise, thou hast discovered thy judgement, if not, thy modesty: honour either returns, or reflects to the giver.

CHAP. LIX.

IF thy desire to raise thy fortunes, encourage thy delights to the casts of Fortune, be wise betimes, lest thou repent too late; what thou gettest, thou gainest by abused providence, what thou losest, thou losest by abused patience; what thou winnest is prodigally spent; what thou losest

it

it is prodigally lost: it is an evil trade
that prodigality drives: and a bad
voyage where the Pilot is blind.

C H A P. LX.

BE very wary for whom thou be-
comest security, and for no more
than thou art able to discharge, if
thou lovest thy liberty. The bor-
rower is a slave to the lender: The
Security is a slave to both: whilst
the borrower and lender are both
eased, the Security bears both their
burdens: he is a wise security that
secures himself.

C H A P. LXI.

LOOK upon thy affliction as thou
dost upon thy physick: both im-
ply a disease, and both are applyed
for a cure; that of the Body, this
of the Soul: if they work, they pro-
mise health: if not, they threaten

death : he is not happy that is not afflicted, but he that finds happiness by his affliction.

CHAP. LXII.

IF the knowledge of good whet thy desire to good, it is a happy knowledge : it by thy ignorance of evil, thou art surpriz'd with evil, it is an unhappy ignorance : Happy is he that hath so much knowledge of good as to desire it, and but so much knowledge of evil as to fear it,

CHAP LXIII.

VHEN the flesh presents thee with delights, then present thy self with dangers : where the world possesses thee with vain hopes, there posses thy self with true fear : when the devil brings thee oyl, bring thou vinegar : The way to be safe, is never to be secure.

CHAP:

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: to do evil for evil, is humane corruption: to do good for good, is civil retribution: to do good for evil, is Christian perfection: the act of forgiveness is Gods Precept: the remainder of forgiveness is Gods president.

CHAP. LXV.

REVERENCE the Writings of holy men, but lodge not thy faith upon them, because but men; they are good Pooles, but no Fountains. Build on *Paul* himself no longer than he builds on *Christ*: if *Peter* renounce his Master, renounce *Peter*. The word of man may convince reason, but the word of God a lone can compel conscience.

C H A P. LXVI.

IN civil things follow the most; in matters of Religion, the fewest; in all things follow the best: so shall thy wayes be pleasing to God, so shall thy behaviour be plausible with men.

C H A P. LXVII.

IF any loss of misery hath befalln to thy brother, dissemble it to thy self; and what counsel thou givest him, register carefully; and when the case is thine, follow it: So shall thy own reason convince thy passion, or thy passion convince her own unreasonableness.

C H A P. LXVIII.

Vhen thou goest about to change thy moral liberty into a Christian servitude, prepare thy self to be the worlds laughing-stock: if thou overcome her scoffs, thou

thou shalt have double honour : if overcome, double shame: he is unworthy of a good master, that is ashamed of a bad livery.

C H A P. LXIX.

Let not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket trouble thee. They portend no evil, but what thou fearest; he is ill acquainted with himself, that knows not his own fortunes more than they. If evil follow it, it is the punishment of thy superstition; not the fulfilling of their portent. All things are lucky to thee, if thou wilt; nothing but is ominous to the superstitious.

C H A P. LXX.

SO behave thy self in thy course of life, as at a Banquet. Take what is offer'd with modest thankfulness: & expect what is not as yet offer'd with hopeful patience: let not thy

rude appetite press thee, nor a slight carelessness indispose thee; nor a full-en discontent deject thee, who desires more than enough, hath too much: and he that is satisfied with a little, hath no less than enough: *Bene est cui Deus cibulit parca, quod satis est manu.*

C H A P. LXXI.

IS thy child dead? he is restor'd, not lost: is thy treasure stoln? it is not lost, it is restor'd: he is an ill debtor, that counts repayment loss. But it was an evil chance that took thy child, and a wicked hand that stole thy treasure: what is that to thee? it matters not by whom he requires the things from whom he lent them: what goods are ours by loan, are not lost when willingly restored, but when unworthily receiv'd.

C H A P. LXXII.

Censure no man, detract from no man: praise no man before his face;

face; traduce no man behind his back. Boast not thy self abroad, nor flatter thy self at home: if any thing cross thee, accuse thy self: if any one extoll thee, humble thy self: honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason be corrected by Religion. Weigh thy self by thy own ballances, and trust not the voice of wild Opinion: Observe thy self as thy greatest enemy, so shalt thou become thy greatest friend.

C H A P. LXXIII.

ENdeavour to make thy discourse such as may administer profit to thy self, or standers by, lest thou incur the danger of an idle word: above all Subjects, avoid those which are scurrilous and obscene; Tales that are impertinent, and improbable, and dreams.

C H A P. LXXIV.

IF God hath blest thee with a Son, bless thou that Son with a lawfull calling: chuse such employment as may stand with his fancy, and thy judgment. His Country claims his ability toward the building of her honour, if he cannot bring a Cedar, let him bring a Shrub: he that brings nothing usurps his life, and robs his Country of a Servant.

C H A P. LXXV.

AT the first entrance into thy estate, keep a low sail; thou mayest rise with honour, thou canst not decline without shame: he that begins as his Father ended, shall end as his Father begun.

C H A P. LXXVI.

IF any obscene Tale should chance to slip into thine ears, among the varieties of discourse (if opportunity admit)

admit) reprove it: if otherwise, let thy silence, or change of countenance, interpret thy dislike: the smiling ear is a Baud to the lascivious tongue.

CHAP. LXXVII.

BE more circumspect over the works of thy brain, than the actions of thy body: these have infirmity to plead for them, but they must stand upon their own bottoms: these are but the objects of few; they of all: these will have equals to defend them; they have interiours to envy them; superiours to deride them, all to censure them: it is no less danger for these to be proclaim'd at *Pauls Cross*, than for them to be protest'd in *Pauls Church-yard*.

CHAP. LXXVIII.

USE common-place-Books, or collections, as indexes, to light thee to the Authors, lest thou be a bus'd:

bus'd : he that takes learning upon trust, makes him a fair Cup-board with another's plate. He is an ill advised purchaser, whose Title depends more on witnesses than evidences.

C H A P. LXXIX.

IF thou desire to make the best advantage of the Muses, either by reading, to benefit thy self, or by writing, others keep a peaceful soul in a temperate body : a full belly makes a dull brain, and a turbulent Spirit a distracted judgement. The Muses starve in a Cooks shop, and a Lawyers study.

C H A P. LXXX.

VHEN thou communicates thy self by Letters, heighten or depress thy stile according to the quality of the party and business ; That which thy tongue would present to any, if present, let thy Pen represent to him, absent : The tongue

tongue is the minds interpreter, and the Pen is the tongues Secretary.

CHAP. LXXXI.

Keep thy soul in exercise lest her faculties rust for want of motion. To eat, sleep, or sport too long stops the natural course of her natural actions. To dwell too long in the employments of the body, is both the cause, and sign of a dull spirit.

CHAP. LXXXII.

BE very circumspect to whose tuition thou committ'st thy child: every good Scholar is not a good Master. He must be a man of invincible patience, and singular observation he must study Children that will teach them well, and reason must rule him that would rule wisely: he must not take advantage of an ignorant father, nor give too much

much care to an indulgent Grandmother; the common good must outweigh his private gains, and his credit must outbid gratuities: he must be diligent, and sober, not too familiar, or too reserv'd, neither amorous, nor phantastick: just, without fierceness, merciful, without fondness: if such a one thou meet with, thou hast found a treasure, which if thou know'st how to value, is invaluable.

CHAP. LXXXIII.

Let not thy laughter handsel thy own jest, lest while thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest thou be thought forgetful, or barren. There is no sweetness in a Cabbage twice sod, or a tale twice told.

CHAP. LXXXIV.

If Opinion hath lighted the Lamp of thy Name, endeavour to encourage

courage it with thy own oyl, lest it go out and stink. The chronical disease of popularity is shame. If thou be once up, beware. From fame to infamy is a beaten roa¹.

C H A P. LXXXV.

CLeanse thy morning soul with private and due devotions, till then admit no business: the first born of thy thoughts are Gods, and not thine, but by sacrilege: think thy self not ready till thou hast prais'd him, and he will be always ready to bless thee.

C H A P. LXXXVI.

IN all thy actions think God sees thee, and in all his actions labour to see him; that will make thee fear him, this will move thee to love him. The fear of God is the beginning of knowledge, and the knowledge of God is perfection of love.

C H A P.

CHAP. LXXXVII.

Let not the expectation of a reversion entice thy heart to the wish of the possessours death, lest a judgment meet thee in thy expectation, or a curse overtake thee in the fruition. Every wish makes thee a murtherer, and moves God to be an accessory. God often lengthens the life of the possessor with the dayes of the Expectour.

CHAP. LXXXVIII.

Prize not thy self by what thou hast, but by what thou art, he that values a Jewel by her golden frame, or a book by her silver clasps, or a man by his vast estate, errs: if thou art not worth more than the world can make thee, thy redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CHAP.

CHAP. LXXXIX.

Let not thy Fathers, nor the Fathers, nor the Church thy Mothers belieif, be the ground of thine: The Scripture lies open to the humble heart, but lockt against the proud inquisitour; he that believeth with an implicate Eaith, is a meer Emperick in Religion.

CHAP. XC.

Ofall sins take greatest heed of that which thou hast last, and most repented of. He that was last thrust out of doors, is the next readiest to Croud in again: and he that thou hast sorely baffled, is likeliest to call more help for a revenge. It is requisite for him that hath cast one Devil out, to keep strong hold lest seven return.

CHAP.

CHAP. XCII.

IN the meditation of divine mysteries, keep thy heart humble, and thy thoughts holy, let Philosophy not be ashamed to be confuted; nor Logick blush to be confounded; what thou canst not prove approve; what thou canst not comprehend beleive; and what thou canst beleive admire; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see day-light, is to put out thy candle.

CHAP. XCII.

IF opinion hath cried thy name up, let thy modesty cry thy heart down, lest thou deceive it, or it thee: there is no less danger in a great name, than a bad, and no less honour in deserving of praise, than in the enduring it.

CHAP.

C H A P. XCIII.

Use the holy Scriptures with all reverence ; let not thy wanton fancy carve it out in jests, nor thy sinful wit make it an advocate to thy sin : it is a subject for thy faith not fancy ; where a wit and blasphemy is one trade, the understanding is bankrupt.

C H A P. XCIV.

Doth thou complain that God hath forsaken thee ? it is thou that hast forsaken him : 'tis thou that art mutable : in him there is no shadow of change ; in his light is life : it thy will drive thee into a dungeon, thou mak'st thy own darkness, and in that darkness dwells thy death ; from whence, if he redeem thee, he is merciful, if not he is just : in both he receives glory.

C H A P.

CHAP. XCV,

MAKE use of time, if thou lov'st eternity : know, yesterday cannot be recall'd, to morrow cannot be assured ; to day is only thine ; which if thou procrastinate, thou losest, which lost, is lost for ever. *One to day, is worth two to morrows.*

CHAP. XCVI.

IF thou be strong enough to encounter with the times, keep thy station ; if not shift a foot to gain advantage of the times. He that acts a Beggar to prevent a Thief, is nere the poorer. It a great part of wisdom sometimes to seem a fool.

CHAP. XCVII.

IF thou intend thy writings for the publick view, lard them not too much

much with the choice lines of another Author, lest thou lose thy own gravy: what thou hast read and digested, being delivered in thy own stile, becomes thine. It is more decent to wear a plain suit of one entire cloth, than a gaudy garment, checquered with divers richer fragments.

C H A P. xCVIII.

IF God hath blest thee with inheritance and children to inherit, trust not the staff of thy family to the hands of one. Make not many beggars in the building up of one great heir, lest, if he miscarry through a prodigal will, the rest sink through a hard necessity. Gods allowance is a double portion: when high blood and generous breeding break their fast in plenty, and dine in poverty, they often sup in infamy. If thou deny them **F**aulcons wings, to prey on fowl, give them **K**ites stomachs to seize on garadge.

C H A P.

C H A P. XCIX.

BEvery vigilant over thy Child in the April of his understanding; lest the frosts of *May* nip his blossoms. While he is a tender *Twig*, streighten him; whilst he is a new *Vessel* season him; such as thou make'st him, such commonly thou shalt find him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability and his capacity. Season his youth with the love of his *Creator*, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectifie than curb it; but reckon idleness among his cheifest faults: Above all things; keep him from vain, lascivious and amorous pamphlets, as the *Primmers* of all vice. As his judgements ripens, observe his inclination, and tender him a *Calling* that shall not cross it; forced *Mariages*

Marriages and Callings seldom
prosper. Shew him both the *Mow*
and the *Plough*; and prepare him as
well for the danger of the *Skirmish*,
as possess him with the honour of
the prize. If he chuse the profes-
sion of a Scholar, advise him to
study the most profitable Arts: *Poe-*
try and the *Mathematicks*, take up
too great a latitude of the soul, and
moderately used, are good *Recrea-*
tions, but bad *Callings*, being nothing
but their own *Reward*. If he chuse
the profession of a *Souldier*, let him
know withall *Honour* must be his
greatest wages, and his enemies his
furst pay-master. Prepare him against
the danger of a war, & advise him
of the greater mischeifs of a *Garri-*
son. Let him avoid *Debauchness* & *Du-*
ells, to the utmost of his power, and
remember he is not his own man:
& (being his Countries servant, hath
no estate in his own life. If he chuse
a *Trade*, teach him to forget his fa-
ther

thers House, and his Mothers wing.
Advise him to be consonable,
careful, and constant. This done,
thou hast none thy part, leave the
rest to providence, and thou hast
done it well.

CHAP. C.

Convey thy love to thy friend, as
an arrow to the mark, to stick
there; not as a ball against the wall,
to rebound back to thee: that friend-
ship will not continue to the end,
that is begun for an end.

Meditation is the Life of the Soul,
Action is the Soul of Meditati-
on, Honour is the reward of Action:
So meditate, that thou may'st do; so
do, that thou may'st purchase Honour;
for which purchase give God the Glo-
ry.

FINIS.

